



*Johannes Brönne,
Regis Britannici, nec-non Nosocomij
sui Chirurgus Ordinarius.*

R. White sculp.



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The Royal Gift of Healing



R. White sculp.

ADENOCHOIRADELOGIA:

OR,

An Anatomick - Chirurgical

TREATISE

OF

GLANDULES & STRUMAS,

Or **Kings = Evil = Swellings.**

Together with the

Royal gift of Healing,

Or Cure thereof by Contact or Imposition of
Hands, performed for above 640 Years by our

Kings of *ENGLAND*,

Continued with their Admirable
Effects, and Miraculous Events; and con-
cluded with many Wonderful Exam-
ples of Cures by their Sacred Touch.

All which are succinctly described

By **JOHN BROWNE,**

One of His Majesties Chirurgeons in Ordinary,
and Chirurgeon of His Majesties Hospital.

*Si multitudo Sapientum (Consiliariorum) sanitas est Orbis
Terrarum, multo magis Rex Sapiens firmitamentum ac
Basis Populi est.*

LONDON: Printed by *Tbo. Newcomb* for *Sam. Lowndes*,
over against *Exeter-Exchange* in the Strand. 1684.



Traſtatum hunc *Anatomico-
Chirurgum, de variis Hu-
mani Corporis Glandulis, & de
Strumis cum ſuis Differentiis, Cau-
ſis, Signis, &c.* à Joanne Browne
Regio Chirurgo Ordinario Conſcri-
ptum Omnibus Anatomæ Studio-
ſis, Medicorum, Chirurgorumq; Ty-
ronibus Utrorumq; etiam peritiſſi-
mis, perutilem eſſe Judicamus.

Thomas Coxe Præſes Collegii
Regalis Medicorum Lond.

Carolus Scarburghus Eques Aura-
tus Medicus Regius Primarius
& Collegii Medicorum Lond.

Anatomæ Profeſſor Publicus.

Edm. Dickinson Medicus Regius.

Ferdinandus Mendes Regis &
Reginæ Med.

Tho. Allen. Med. Regius Ordi-
nar. & Cenſor Collegii.

Richardus Pile Regius Chirurgus
Principalis.

Jacobus Molins Regius Chirur-
gus Ordinarius.

Charles R.

CHARLES the Second, by the Grace of God, King of *England, Scotland, France and Ireland*, Defender of the Faith, &c. To all Our Loving Subjects of what Degree, Condition or Quality soever within this Our *Kingdom of England*, Greeting. Whereas We have been given to understand, That Our Trusty and Well-beloved *John Browne* Esq; One of Our Chirurgeons in Ordinary, has not only with great Art,

but at the Expence of
much Time and Charge,
Compiled a Book, Enti-
tuled, *The Anatomy of the*
Glandules, with a *General*
Treatise of Strumaes, or
Kings-Evil-Swellings, and
the *Royal Gift of Healing*;
Which Performance of his
is to Our great Liking and
Satisfaction. That We may
expres Our Approbation
thereof, and give him all
due and ample Encourage-
ment for the future, We
do hereby signifie Our
Royal Pleasure, granting
unto the said *John Browne*
the sole Priviledge of Print-
ing the aforesaid *Treatise*;
and

and strictly charging, prohibiting and forbidding all Our Subjects to Copy or Import, Buy, Vend, Utter or Distribute any Copies or Exemplars of the same, Reprinted beyond the Seas within the space of Fifteen Years next ensuing the date hereof, without the Consent and Approbation of the said *John Browne*, his Heirs, Executors, and Assigns, as they and every of them so offending will answer the contrary at their utmost Perils : Whereof the Company of Stationers of Our City of *London*, the Commissioners and Offi-

cers of Our Customs, and
all other Our Officers and
Ministers whom it may
concern, are to take parti-
cular Notice, that due O-
bedience be given to this
Our Royal Command.

Given at Our Court at
Whitehal, this 28th day of
February 168². in the Five
and Thirtieth Year of Our
Reign.

By His Majesties Command,

Sunderland.

To

To the
Most Sacred Majesty,
CHARLES II.

By the Grace and Providence
of GOD,

KING

Of Great Britain,
France and Ireland,
Defender of the Faith, &c.

T*Hese Anatomical Ex-*
ercitations of the
Glandules, and Treatise of
A 4 Stru-

To the King.

Strumaes, or Kings-Evil-
Swellings, lie prostrate at
Your Majesties Feet, hum-
bly imploring Your Majesties
Sacred Touch; Dedicated
and Presented with all Obeys-
sance to Your Royal Hand by

Your Majesties

Most Loyal Subject,

and

Most Obedient Servant,

J. Browne.

To the most Noble and most Illustrious Prince,

JAMES,

Duke, Marquess and Earl of *Ormond*;
Earl of *Offory* and *Brecknock*; Viscount
Thurley; Lord Baron of *Ardo* and
Lanthong; Lord of the Regalities and
Liberties of the County of *Tisperary*;
Chancellor of the Universities of
Oxon and *Dublin*; Lord Lieutenant
General, and General Governour of
His Majesties Kingdom of *Ireland*;
One of the Lords of His Majesties
most Honourable Privy Council of
His Majesties Kingdoms of *England*,
Scotland and *Ireland*; Gentleman of
His Majesties Bed-Chamber; Lord
Steward of His Majesties Household;
Lord Lieutenant of the County of
Somerset; Lord Lieutenant and Lord
High Steward of the City of *Bristol*;
Lord Steward of the City of
Westminster; And Knight of the most
Noble Order of the Garter.

May it please your Grace,

AS nothing confirms a
Noble-Man more
Illustrious than Learning, so
this

The Dedication.

this makes his Conjectures little less than Oracles : for that which comes nearest to sense , does strike our Minds fullest, and leaves the most lasting Impressions in our Memories ; whereas bear Speculations , like thin and subtile Air , do most easily slide from our Understandings , and leave but imperfect Impressions of their Appearances.

And since Solomon's Conclusion is very Excellent, That it is a Misery to live, if it were to live for nothing else , I presume to
think

The Dedication.

think it my Duty as well as my Zeal to satisfy the World with the Phænomena of Providence, in shewing the Admirable Composition and Contexture both of the Conglomerate and Conglobate Glandules in Humane Body; wherein are illustrated their proper Uses and Variety of Secretory and Excretory Offices.

A subject of very great Moment, collected from the Industrious Sweats of the most Learned Men of our Profession in all the World:

The Dedication.

World : The which although it may be pinchd by the straitness and meanness of my Capacity, the Author wanting Art to recommend it to Your Grace.

Yet herein he presumes the Tryal will with ease secure the Design of its common passage, Your Lordship affording it Your Honourable Passport ; Whose Soul is as Great as Your Name, and Your Illustrious Nature as Generous, as Your Person is Eminent ; You evermore being allowed the Father of our Nobility,
the

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*the Venerable Example of
our Gentry, and the Uni-
versal Prayer of our Com-
monalty.*

*And as Your Graces
Name does carry the Gol-
den World in it, so Your
Puissant Nature does bear
the Rich Pearl of Inestima-
ble Value.*

*From Your Noble and
Princely Loyns have issued
such Heroick and High-born
Branches, of whom may be
said, Virtutem ex te, for-
tunam ex aliis habuerint.
Their Early Titles of Fame
came*

The Dedication.

came into the World with them, and will continue without scratch or checquer so long as Time shall be allowed being therein.

My Lord,

Although I have presumed to Indulge my Pen to a considerable length in this Address, being too free with Your Sacred Minutes; yet give me leave to say, The Universe hath not the like Subject for Age, Prowess, Loyalty, Learning, Honesty and Goodness.

As

The Dédication

*As Truth therefore does
always play above-board,
and eschews every Appea-
rance of Equivocation; so
that which is really Excel-
lent needs no farther popular
Estimation.*

*Pardon therefore my Im-
perfections in this my Ad-
dress, and be pleased to rec-
kon me in the number of
those who pay all Reverence
to Your Virtues, and Obey-
sance to Your Illustrious
Name, the which will
highly Encourage me to as-
sume*

The Dedication.
*sume the Liberty of subscri-
bing my self;*

Your Graces

Most Humble and

Devoted Servant;

JOHN BROWNE.

A N
Introductional P R E F A C E

To the Studious

R E A D E R.

Kind R A E D E R,

THat great is the Industry
of the *Bee*, and rare
its Oeconomy, excel-
lent the Contexture; and very
fine the thread of the *Spider*, won-
derful the Spinning; and curi-
ous the labour of the *Silkworm*,
every considerate Man must ac-
knowledge. But when these
are compared to the Fabrick of
MAN, or considred in the hour
of his wonderful Make, they
must look but as Atoms in the

(a)

Air,

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Air, Rays to the Sun, or Shadows to a Substance ; for admirable is his Frame, excellent the symmetry of his Proportion, and miraculous his Composure, made by the Almighty as the Corollary, Navil, and *Compendium* of this great World, the Image of his Maker, and the Prince of all Animals. Matter and Form being his two first Principles ; His innate Heat, by Philosophers, being compared to Fire ; His Spiritual parts to Air, his Solid parts to Earth, and his Moist parts to Water : The first called Natures principal Agent in the World, carrying in it the two Engines of natural Motion and Life ; the second possessing the Animals Spirits, rare and fluxile Bodies evermore allowed boundless as to Limits, spending themselves into Liquefaction ; The
third

The Preface.

third bearing in it the *Basis* of the four Elements, and therefore call'd by the Philosophers *Primum Frigidum*; Heat and Cold being as Natures right and left Hands, under whose commands are Life and Death, Generation and Corruption.

The first being nothing else but an Harmonical act begot out of Matter and Form, making an individual Perfection lengthned into Continuance by a placid motion of Spirits operating in the Nutritive Juyce of the body; Death concluding both the Actor and Act, by making a Divorce between the former; Generation confirming a specific Form inherent in the specific Seed and Matter, and Corruption only discovering the dissolution of corruptible Elements already lapst into ruine.

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The fourth being as Natures *Menstruum*, a Volatile and Spirituous Body evaporating in Humour by a mean heat, and well enough call'd Humour its self: This Diaphanous Body of Man being much like a Looking-glass heat by the rays of the Sun, and drawn up by its likeness.

In Natures Elaboratory we may also find three several Offices provided for variety of uses, as in the first, her Instruments, Vessels, and Consistences, of Bodies kept and reserved in their proper places. Where we may see Percolation made, which is a kind of separation of subtil Natures, the finer spirits being separated from the grosser, and this maintained by the weight of unequal Bodies.

Clarification shewn by an equal distribution of Liquor with
the

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the tangible parts, and by refining the Spirits themselves.

Impulsion or Percussion made good by a ponderous Body put into motion.

Fermentation in its Original Particles arising in our Bodies out of Sulphure and Salt, Sulphure being the existence, and Salt the master of its Acrimony; nothing entring our Bodies which do not bear a saline quality in it, and Sulphure being herewith intermixt, dissolves this Salt and runs it into Fusion, the which being loosned and attenuated by its Acrimony, doth dissolve the same, and so enters all the parts of the nutriments which we take into us.

A assimilation being made by many passages, Percolations, long continuance of gentle heats, and circuits of Time.

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Liquefactions also oft-times occasioned by detention of Spirits playing in the Body, and opening the same.

Attraction acting in us like spongy bodies sending forth Air, and sucking in Liquor or moisture thereinto.

Dilatation opening every compact Body, and causing a free passage therein.

Digestion taking its notion from living Creatures, and thence extended to Liquors or Juices, the highest notion thereof being fetcht from the degrees of alteration of one Body into another, as from Crudities to a more perfect Concoction, which is the ultimity of the action and process.

Maturation of Liquors being wrought up by the congregation of Spirits, whereby they are
seen

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seen to gain and receive a better digestion.

Sublimation being nothing else than the separation of subtil and thin Particles from those which are thick and feculent, making that which was once impure, to appear more clear and pure.

Calcination making for a more apt Solution abating the Acrimony, its end being twofold, as making that which was inflamable, impure, and crude; much abated, altered, and better calcined, running the same into a more generous Liquor, and changing its corporeous nature for a more spirituous.

Fixation being the equal spreading of tangible parts, and their close coacervation which makes them less willing to issue forth.

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Concretion of Bodies commonly solv'd by its contrary, thus Ice which was congealed by cold, is dissolv'd by heat, these operations rather being the returns towards their former nature, than alterations.

Coagulation made from the reduction of thin and fluid Bodies to a solid substance, and this may be made good either by separation, segregation, or comprehension, as when the whole is run into an uniform substance, by Cold or Viscidity, arising from a saline principle, Coction or Elixation.

Condensation made good in the Jejuness of the Spirits and their impurity with the Tangible parts: These, or most, if not all of them being nearly concern'd in us, I have presumed to
give

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give a light touch upon them by way of Introduction.

In the next Office we find Natures varieties of Fermentative Menstruums, Salts, and separating Juices, daily used in our Bodies, and these do bear the names of Acids, Subacids, Salines, Acreds, Austeers, Viscids, Bitters, Acerbs or Sowers, Oleaginous or oily Juices, Dulcorate, Insipids, and those other Juices of the Glandules, &c.

We begin with Acids, where we find that every Acidity is a very great Ingredient in Fermentation, all Acids being appointed for promoting and setting forward its journey and progress; Thus an Acid humour prepar'd in the Stomach out of the Nutrient and therein for some season reserv'd, does both promote Digestion, and the subaction of
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the same, for all Acids which are reduced to a fluidness having their Salts advanc'd, do both promote and assist Fermentations and dissolutions of the same in our bodies, in which action both the Salt and the Sulphure with which our Nutriments were replenisht, are hereby confringed in the Ventricle and reduced into minute Particles; and hence is it that Chyle it self thus being fermented, does get a Creamy colour by its sulphureous Particles being dissolv'd with the Salts, and mixt with an acid Ferment; But then how these Acidities do get into our Bodies, we no ways making use of acid things, may thus be made good. We cannot live without Acidity in Turgent occasions, for there is an acidity in the Air, in which we breath, made good by a

Caput

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Caput Mortuum, or Vitriol, being thereto exposed, which is seen to fetch out hence an Acidity.

Gassandus and others do declare, That the Air is fill'd with Nitrous Particles, and Niter every one knows does maintain an acidity in it; in Meats and Drinks are acidities made good, and hence we need not run far to shew how Acidity happens in Man, we apparently seeing that by continual Fermentations in our Bodies, many things which were formerly sweet and pleasant, or at least temperate, have afterwards turn'd most acid, the which may either happen by dissipation of the Animal Spirits, or some other internal cause; and this amongst Animals is not easily found out, unless it be by a melancholy Juice, ferments of
the

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the Stomach, or Spleen, or Pancreatick Juice, or Morning Saliva, or Spittle; and as all Animals have their consistence from Fermentative principles, so the whole World is fill'd with Fermentative Particles; and it's the general opinion of Physicians, that whoever wants an acid Juice, can never be allowed to digest well: We shall much enlarge upon these acid Juices, when we shall treat of the Blood and *Lympha*.

Subacids take their names from their lesser quantity of Acidity, and thus the Pancreatick Juice is call'd Subacid, made by the Blood and Spirits like it, passing out of the smaller into the larger *Ductus*; and as a general remarque hereof, as too much Acidity is seen a great procurer of Intermittent Fevers, so Subacids

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acids do make a ready way for the discharge of the same, for so long as Choler is predominant in our Bodies, Flegm is less viscous, and the Pancreatick Juice being lessened in its acedness, this makes the more ready way for the dispatch of Diseases.

Salines, experience teacheth us, do congregate into diverse Figures and Angles, and all Bodies being naturally Saline, scarce perceivable in the family of Vegetables; for Herbs have their fixt Salts from their Incineration, and Volatil Salts are seen extracted from the Blood of Animals by Sublimations; and Lixivial Salts being either fixt or volatile, do infringe Acidity, attenuate Flegm, correct acid and auster Effects, hinder concretion of Bile, correct ill Humours,
and

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and cleanse the Blood; and Volatile Salts do concenter and enervate the Subacid Liquors of the Glandules; and although an acid Spirit is not easily secern'd from a Lixivial fixt Salt, yet it is easily made good from a volatile Salt; which volatile Salt may be contained in a legitimate *Serum* of the Blood made out of laudable Bile, in which *Serum* whereof I suppose may be made an acid Spirit apt enough for framing a Matter for the *Lympha*; as therefore there is in the body of the Blood a laudable *Serum*, which may well enough be variously changed either by outward causes, as Air, or Nutriments, or inward, by the motion of the Mind, or Body, or the like, so may these beget and imprint a strange quality in the *Lympha*, by making it either
more

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more acid, more subsaline, more diluted or aqueous, or more thick and viscid. But we shall have more occasion hereof in the Blood; all Natural Salts therefore, if they be urged by repeated Distillations, do pass into lucid Liquors; Volatile Salts are always seen white, and if they be exposed to humid air, they speedily run into a reddish Liquor, not very salt, the volatile saline parts herein vanishing, and the sulphureous parts only remaining which gives the colour; the saline parts of the Blood therefore lodge between Fixation and Volatization, then properly call'd Fixt, when it adheres to the Sulphure and terene parts, and then Volatiliz'd, leaving them both and sticking to the spirituous Particles thereof and marching therewith, as is made

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made good in distill'd Spirit of Urine after a long digestion : Thus in some measure the saline parts in our Bodies are seen to mix with the Chyle, and run the same into digestion in the Bowels, they acting orderly in us; and then are volatiliz'd into a Nervous Juice, and planted in the middle constitution of the sanguine Mass, and then being exalted by a long circulation and digestion they hereby become Volatile, and are partly joyned with the Spirituous Particles and exstill'd into the Brain with them, and there become Animal Spirits, and at length turn into a Nutrimentitious Juice fit for nourishing the sulphureous and solid parts of the Body through which they pass. Salt therefore as it is allowed three states of Fusion, Volatization, and Fluidness, so
it

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it acts accordingly in our Bodies, for when its saline Corpuscles be mixt with the rest and made ready for dissolution, then it shews it self in the first conception of Animals, beginnings of Fermentations, and indigested Formations of things, and this bears the name of Fusion.

When from the first rudiments of Motion the Saline Particles are seen to ascend with some Spirit having Sulphure thereto added, this invigorates the same and gives it a volatization.

That properly called *Fluor Salis* when the saline parts which were formerly collected with the Earth and Sulphure, are now associated to the Spirit, and this knot of mixture being loosned, it thereby gets its freedom, and being thus clear'd and freed whilst the major part of the Spi-

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rit and Sulphure leaves it, it takes chief place it self, and so is rendred insipid and free from all saltness whatever.

Acreds do shew their dependence from a Volatile Salt in concrete things, the which being dissolv'd from their mixtures, do speedily lose themselves; and hence is it that some Herbs although abounding with an acred Juice whilst green, when they grow dry they are perfectly seen to lose their Acredity, as is made good in Scurvey-grass, Watercresses, and the like. Again, the volatile acred Salt being mixt with the Air in the Lungs and received into the Blood by Inspiration, or taken into the Stomach with our Nutriments, or suckt into the Body by its pores, or mixing it self with the Liquors of the Glandules or the
Blood,

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Blood, doth both infect, enervate and vitiate the same. Acreds also in the time of Fermentation do contract the Ventricle and promote an expulsive faculty therein, moving the heat with more frequent contractions, making the Pulse bear a part with it, and the Blood being stagnated, does hereby grow more acrid, and this runs it into Inflammation, and oft-times converts it into purulent or corrupt Matter.

Austere Acids do generally arise in those bodies which are readiest inclinable to Astringency, whose Particles are fill'd with many small prickings closing upon the Fibres, and as it were contracting the same: Thus we see austere Acids do breed and produce Glutinofities of fluid things by astringtion, restore both

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the Tone and strength of the parts, correct and temper volatilization, amend the fluidness of Choler, hardning the Excrements of the Intestines, oft-times the mother of Suffocation, and whatever we take into our Mouths of Vitriol or Tobacco, they are seen to leave an austere gust upon our palates.

Viscid Juices do variously bring Diseases upon our humane Bodies; Thus we see that both *Saliva*, Pancreatick Juice, and *Lympha*, do err, and prove injurious by their viscidities in Hecticks, and the beginnings of Catarrhs are allowed to arise from viscid Nutriments and cold Air. Coagulation of Humours also are seen to arise from a viscid Chyle, and an Intestinal Flegm marching along in the milky vessels, and its viscosity that makes
flatious

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flations, keeps so close to the Stomach and in it, and which makes their *exits* thence so uneasy, and its viscous and coagulate Blood that both stagnates the motion of the Blood, and hinders the secretion of the Chyle, &c.

Bitter Juices carry in them both Sulphure and Salt, wherein they are seen very equally concern'd, and do operate in the Blood as they do in compound Liquors, where contracting a new bitterness by being either burnt in their Concoctions, or too much spent by evaporation; they do hence occasion a kind of bitter smoakiness which they seem to purchase hereby, and bear the same in their whole progress.

Acerbs or tart and sowre Juices generally are in their proper

(b) 3 nature

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nature very near in kin to austere or astringent Juices, and do hurt our Bodies by obstructing our Pores, wherein having once got entrance, they are not very readily or easily to be thence discharged; they bear up their tart and sowre nature, and are not to be overcome with such which are of a more sweet constitution.

Unctuous or oily Juices are then allowed to be produced when the Particles of any Body are seen sphaerical and globular, neither bringing much disturbance, or pricking, or tickling therewith. Sulphure being herein master in chief, and Oyl being apt to take fire, if it once assumes it, it keeps the same up and maintains it; and the Lixivial Salt once joyn'd with Oyl as often as it is digested with any acid, it produceth a notable heat; and

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and thus the Blood so long as Choler is cheif master in it, is seen to turn saline and oily, Oyl and Fat being accounted the two chief ingredients of Bile.

Dulcorate Juices do declare themselves by their pleasant tast which they carry in them, and when the saline Particles do grow equally together with the sulphureous Particles giving the later another nature, they are both seen to run into obtuse streaks; and this alchalized Spirit and fixt Salt, of what body soever it be mixt and circulated by long digestion, does there produce and beget a dulcorated sweetness.

Under Insipid Juices, if they may so be called, may bereckoned Water, Rain, the White of an Egg, and those may then most properly be so termed

(b) 4 when

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when the Particles of any Bodies are not always rendred with an asperare, but with levigated Superficials, in which the principles of Earth and Water are predominant above the rest; and although indeed there's nothing in the world can really be allowed Insipid, yet those are generally seen to carry that name which are altogether deprived of Savour and Gust.

These Juices are thus seen to bear concord and agreement in our Bodies, where we commonly see Sweets and Acids very well agreeing together, and Sweets and Austeres, the first shewn in Syrup of Citrons, Conserve of Wood Sorrel, Barberries, and the like; the later in Marmalade of Quinces, stewed Prunes, &c.

Sweets

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Sweets and Unctious may also well enough agree in the Palate but not in the Stomach, they being very subject to occasion a vomiting and nauseousness.

Sweets never agree with Acred, Bitters or Salines.

Bitter Juices never are pleasant to the Palate.

Salines always agree best with acrid things.

Acrids, Astringents, and sharp Juices do well enough agree with Sweets but no others: Some of these do take their names from Heat, being the uppermost, as Acrids, Bitters, some from exuberant Cold, as Acids, Subacids, Austeers, Acerbs, or sowre Juices; and others from moderate heat, as sweet, viscid, fat and insipid, the first two of these inclining to Cold, the later two enjoying a better degree of heat:

And

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And to conclude this, we may very well judge of the Juices in our Bodies, as we may observe them in ripe Fruits which are sweet and grateful to the palate, yet sowre while green, and dry of consistence; afterwards this dryness leaving them, a softer condition possesseth the fruit, and when this change happens, this sowerness turns into sharpness, and this sharpness by time and maturity forgets its acidity and becomes sweet. Thus salt and bitter things can no whit be allowed agreeable with sweets, which are allowed our nourishers, for all Nutriment turns to Blood, and good Blood is hot, moist, and sweet; and therefore that Savour which is nearest in kin to the Blood, without all question must be allowed most proper for Nutriment; and

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and this brings me into Natures third Office, wherein we shall view her excellent Liquids and and Balsamick Liquors, amongst which are reckoned Chyle, Blood, Animal Spirits, Nervous Juice, *Lympha*, Salival Flegm, Choler, Pancreatick Juice, *Serum*, Urine, and Sweat, they conducing towards our welfare, life, and motion.

Chyle therefore is a milky Juice like to that of Cream, prepared and excocted out of Nutriments taken into the Ventricle, and these Nutriments are digested in the Stomach after the manner of Fermentation and so become moist, and Chyle thence extracted. What Fermentation is we have already in brief set down, we therefore next do proceed to the cause of Chylification, and this is taken from
its

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its propriety of substance, in respect of which, heat is otherwise operated in the Stomach than it is in the Heart ; it takes its creamy colour from its sulphureous parts, being dissolv'd with its saline, and those mixt with the acid ferment of the Stomach ; for whatever Liquor is impregnated with Sulphure and volatile Salt, it gets hence a milky whiteness if any acid humour be poured to it. Blood is the Royal liquid Balsam, and the chief Fermentative liquor of the Body ; the scarlet Juice whereof is made in the Heart out of Chyle for the nutrition thereof, raised out of two Juices having a *Serum* intermixt ; Sulphure and Salt being its primary Particles, these also being allowed Juices when they are produced into Fusion for the Sanguinary mass ;
and

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and hence the Chymist gives the name of the *Third Mercury*, when he writes that there's no Body framed by Nature, but carrieth in it *Mercury* or *Liquor*, *Sulphure* or *Oyl*, *Sal* or *Salt*; *Salt* by Coagulation giving solidity to Bodies, Colour and Gust; *Sulphure* tempering the coagulation of *Salt* with a benign mixture, and this allows the same strength and transmutation; and *Mercury*, like an Elixir, yielding vertue, vigour, and secrets to the irrigation of the Vital and Vegetative Liquor. Again the superfluities of *Salt* are separated by the Urine, *Sulphure* secern'd by the Intestines, and *Mercury* the liquor of Nutriment sent into the Body; and if any superfluous part thereof happens to keep behind, this is thrown out by Sweat through the Pores, and the Blood
it

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it self having its consistence from these three principles is hence made good ; for Sulphure evidently explains it self in it by our Nutriments which we assume, which are fat, oily, sweet, and sulphureous, for we see many sulphureous and fatty parts of the Body generated out of the Blood, the which do gain their softness, oilyness, and tenuity from Sulphure ; Salt we have from the use of salt Meats, which we do eat, and *Serum* does as evidently demonstrate it self as any of the former ; Vital Spirit is the most subtile and efficacious part of the Blood conflated out of the sulphureous and saline parts thereof dilated by fermentation of the Heart and there united together ; the colour which it is seen to bear it takes from its digestions and dilatations which
are

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are made in the Heart, for out of the permixture of the Salt, acid Particles with the sulphureous a red colour is raised, as is evidently made good in Chymistry by distillation of *Sal Niter*, which contains many sulphureous Particles in it. Thus we see Pale Conserves and Syrups, by having a few drops of Oyl of Vitriol added to them, thus runs them into a reddish colour, and if any thing of Sulphur be there-to added, it gives them a more deep ruddy stain. Thus if you mix any acid spirit with Blood, you'll find the Blood hereby becomes more or less coagulate; and this is thus made good, for if we take Oyl of Vitriol, or Sulphure *per Campanum*, *Aqua Fortis Regis*, or the like, besides the Blood's being herewith coagulated, you'll find it changed

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ed into a Chesnut colour; if we also take sweet Spirit of Salt, Juice of Lemons, distill'd Vinegar, and the like, whose acid Spirits are more temperate, these will give the Blood the thickness and consistence of a Syrup, its colour remaining altogether unalterable and no ways injured. And hence is it that the use of Acids does keep Man from the Plague, not because according to the opinion of ill Authours, they are Incisive and attenuant, but because they do keep up the natural consistence of the Blood, and hinder the same, by how much it is less affected with an acid volatile Salt, or in an air in which we breath; and this was one cause which made *Sylvius*, in the great Sickness-time at *Amsterdam*, before he ever visited his people which were troubled
with

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with the Infection, to eat white Bread dipt in Marygold Vinegar, with which *Alexipharmick* he so well preserv'd himself that no Infection ever reacht him. Acids also according to diversity of things wherewith they are mixt, are seen to yield variety of colours. (And herein I must make a little stay, the knowledge whereof being of great concern in our humane Pile, as to its Health and its Diseases:.) Thus pour an acid Spirit upon Vulgar Sulphur dissolv'd in *Lixivium*, and you'll find its Red colour turn'd White. Antimony calcin'd with Niter or Chalk, and boil'd in Water, its limpid colature being separated from its acid effusion will look yellow. Infusion of Galls mixt to a solution of Vitriol, makes a black Ink, and adding hereto a little acid

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Spirit of Vitriol, all its blackness will soon leave it, and it turns as clear as Water. Tincture of Violets by adding a few drops of Oyl of Vitriol or Spirit of Sulphure, turns into an excellent Purple colour. A Knife after cutting of a Citron in the middle, unless presently wiped and purged from the acid Juice of the Citron, will make it turn black. These versions of Liquors are also very proper to be understood, by which we may make some probable conjectures compared herewith, with the Juices and Liquors in our Bodies. Admirable also is it to see the variety of Coagulums made by diversity of Acids severally plac'd in several Liquors; As by adding Lemons, Verjuice, Vinegar, Vitriol, Sulphure, Niter, Sloes, Barberies, and the like, in several

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ral Vessels wherein Milk has been put, and see their wonderful diversity and Coagulums; all which are of near concern in us and with us, being compared to the variety of Acid, Acerb, Austere, Acred, Subacid, and the like Juices, mixing themselves both with the Chyle, Blood, *Lympha*, Nervous Juice, Animal Spirits, and the like, in our Bodies; and whoever examines Nature, in bestowing her variety of Nourishments convenient for our diversity of Nutrient of parts, shall find that they are not all fed alike; for some do receive greater and more subtile digestion, others less and more incrassate concoctions. And thus we see some parts are made assimilated out of sulphureous and saline parts equally mixt; And this is made good in the
(c) 2 fleshy

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fleshy parts; other parts are rendered more Oleaginous and sulphureous as is seen in the fatty parts of our Bodies; others more salt and tartareous proved in the Nervous parts and Bones.

Animal Spirits are allowed thin, subtile and volatile visible exhalations made in the Brain, out of a few sulphureous and saline parts, and many volatile parts of the Blood serving partly for the Natural and partly for the Animal actions; and the Matter out of which they are generated, is the Arterial Blood, whose consistence is from a salt sulphureous Juice and Serum, not of every one alike, for the Saline parts by a peculiar quality of the Brain, are in a great measure both dissolv'd and separated from the Sulphureous; their Scurfiness being sweated out, and so hence becoming

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becoming volatile, and so thin and subtile, as to pass the most minute and invisible Pores of the Nerves themselves, and are design'd for two substantial uses, as the performance of all Animal actions and motions these commonly known by all; The other is, that natural use which is assigned them, whereby they are allowed to help forward nutrition of the Spermatick parts. And this is thus made good, for as we see the Blood continually does flow from the Heart and by its Arteries, so the Animal Spirits do continually pass from the Brain by the Nerves, and that naturally, without any determination of thoughts or wills of ours; Nay when our wills are lockt up by sleep, as is evident in sleepy diseases, wherein these are not idle.

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Lympha is a fermentatious Liquor separated out of the serous parts of the Blood in the conglobated Glandules, not simply perfused with much fuse and volatile Salt, and impregnated with somewhat sulphureous Particles, sent partly to the Chyliferous Vessels, and partly to the Veins, making the one thinner by its mixture, and giving it a larger dilatation perfected in the Heart; and preparing the same for the Venous Blood less attenuated for their dilatation in the Heart. And because I design to describe this and its uses more fully in the Conglobate Glandules, when I shall offer at the Lymphatick Juice, I shall leave it to that place. Salival Flegm or Spittle, is allowed a light fermentaceous Liquor both Serous and Lymphid, separated out of the
arte.

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arterious Blood, in the Parotides, or those of the Auricular Glands, or those of the Fauces, Mouth and Throat, and sent thence into the Mouth by their proper and common *Ductus*. What it is, is hence made good, for it is no Simple Body, but a Compound Sublucid Liquor, less fluid than Water, and more viscid; It readily mixing it self with any or all our Nutriments, and requires no great courtship to bring it into an acquaintance with whatsoever we take into our Stomachs: Its use is seen of great concern in us and with us, for it readily makes an easie Deglutition, extracts all saviours and taste from dry Meats, quenceth Thirst, keeps all passages moist, promotes Fermentation when it enters the Stomach, and gives it a further Fer-

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ment in its progress ; and when it marcheth in its true order, as I have shewn in its proper place, it ariseth from the serous part of the Blood, which makes the Lympha's more glutinous passage through the Arteries, and partly out of the Animal Spirits sent by the Nerves to the aforementioned conglomerated Glandules. Now a Vitious *Saliva* may hence be made good as well by proper as common sensible qualities, and this proved by its taste which sometimes is seen salt, sometimes acid, sometimes sweet, and sometimes bitter, the salt part being given to the Salt *Serum* in the Blood, the acid to the plenty of acid humours in the Body, both as touching the Blood, as also the defect of the Animal Spirits ; the sweet arising like *Saccharum Saturni* in the
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the like *Serum*, it being no easie task exactly to explain all the innumerable qualities of the Humours in our Bodies, not well understanding the common Diet made use of, by which these Sappours may so readily take their variable alterations: The bitter ariseth either from Choler suckt upwards, leaving some of its reliques in the Mouth, or having some of the same mixt with the *Serum*, and so sent into the Glandules: The glutinous part hereof ariseth from the flegmatick part of the Blood, or from its more fluid or aqueous defect.

Flegm is reckoned the crude part of the Blood newly made out of the Chyle, not much circulated or dilated in the Heart; and the truth is, if we will give this humour its true merit, it ought not to be reckoned amongst

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mongſt excrementitious humours; it by all indeed is allowed Inſipid, and *κατ' ἐξοχὴν*, may be granted a crude humour, by reaſon of its undue digeſtion in the Ventricle, which is both tedious and no ways anſwering the others in its Concoction. The Blood alſo is preternaturally concervated in the Conglobated Glandules, by reaſon of its impediment of refluxion, and its firſt obſtruction in the capillary Veſſels, frequently occaſioned by Flegm in the Arterial Channels, or in the Venose interpoſition, for the Blood being coagulate, is ſeldom ſeen contingent; Now Blood and Flegm are ſeen to be coagulate in the Conglobated Glandules as well as in the other parts, which makes them both unapt for motion being inherent in the Veſſels or their inter-

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termediate Channels, and here stopt in their progress, and disperse into the neighbouring substance of the Glandules, raising the same into greater bulk, and distending them into Strumous Diseases; and wherever any humour is closely pinn'd up in the substance of the Glandules, making the same more solid and compact, this breeds a hardness therein; and this may serve as one reason of its Coagulation concreted there, and its being a proper Nurse and Matron of Strumous Effects. Choler is a fermentaceous Juice or Liquor prest out of Venous Blood and Splenetick Juice, by a specifick digestion in the Liver it's bred out of the sulphureous and oleaginous Particles of the Venous Blood; for the Sulphureous Juice, although of its own nature

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ture it is Subdulcid, yet being for a while Excocted with a subaline Ferment, it becomes bitter, and is seen to change its colour ; and this part of Bile thus excocted in the Liver, any thin part of it remaining unmixt with the Blood, and so carried to the *Vena Cava*, does bear in it a fermentative quality which it gives to the Blood, the other parts thereof it sends by the Bilious Pore to the Guts ; some part thereof sent into the *Vesicula Fellis*, where it is made both more acrid and bitter, and therein requires a more strong fermentative quality : The natural colour of Choler is yellow, its taste bitter and subacrid, and its substance fluid, but all these are seen to take their changes and chances in us according to the temper and constitution of the Body, the
chief

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chief use hereof being ascribed to Fermentation, of which we have already writ.

Pancreatick Juice, so called when it attains the *Pancreas* and passeth through its *Ductus*, is Sublimpid, and as it were, a Salival Juice somewhat austere, bearing in it also some relish of a Subacid nature; It's seen as well moderate in quantity, as it appears useful and necessary in respect of the Specificque or rather Subacid quality it carries in it; for the setting forward and promoting of the fluxion of Bile, mixing it self therewith by its new effervescensy of the digested Aliments, lapst from the Stomach into the Guts, and therein making an useful separation from that which is Excrementitious, and this effervescensy is made from the Volatile Salt
of

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of Bile and Sulphureous Oyl, getting acquaintance with the acidity of this Pancreatick Juice. And hence hath our Health its great dependance, we having a sound *Pancreas*, the which being diseased, is the only mother of many Diseases which former Ages attributed to the vitiousness of the Spleen, Liver, Mesentery, and the like parts; and whoever desires more hereof, let him peruse *Regnerus de Graaf*, who hath a whole Book of the same subject already communicated to the World.

Serum, by all Anatomists, is allowed the waterish parts of our Nutriments excocted with the sulphureous and saline Juice of the same in the Ventricle and other Bowels, plentifully bestowed on the Blood, giving it its tenuity and flexibility, the
which

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which mediating herewith makes it run through its narrow passages, washing away its Impurities and Crudities, and discharging it self by Spattles, Sweats, and Urine. Urine is a great action of the Kidneys, separating and discharging a redundant serous humidity from the Blood, sending the same onwards in its journey by the Emulgent Arteries, and so thence into the Renal Glandules, Urinary Fibrilla's, and Papillary Caruncles, a great part of the *Serum* whereof is distill'd and separated into the *Pelvis*, and thence dispatcht from the Kidneys by the Uriters into the Bladder, and what remaining of the Blood is left behind and mixt with that part of the *Serum* (the whole *Serum* not being separated from the Blood) is thence sent out by
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the Emulgent Veins to the Cava. And this is thus made good, For as the best and most useful part (but fluid and endowed with a milky colour) and call'd Chyle, sent by the milky Vessels to the Heart, is secerned by the Nutriment taken into the Stomach and there fermented, and the thick and more seculent parts thereof discharged *per Anum*, or the greater Guts; So out of the Chyle converted into Blood, is separated a superfluous part of the *Serum* in the Kidneys, the which may variously be obstructed in its long journey, as by ill affections of the Caruncles, or Viscid Flegm, or Glutinous Matter, the Caruncles herewith being prejudiced, and suffer oft-times Coagulations, a common calamity usual with them.

Sweat

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Sweat is seen, ever more salt in taste, and hence this may be allowed the cause thereof, whereas that part of the Nutriment which was fresh and sweet being converted into Blood and Flesh, leaving this, and Sweat granted nothing else than the part separated and secern'd from the former. This is seen to arise more in the upper parts of our Bodies than in the lower parts of the same, they being more plentifully stockt with Spirits. And hence may we allow the difference between heat and cold, the Pores being both opened by the one, and shut by the other, the one being but as Flame incens'd into Air, the other nothing more than Air condens'd.

We next come to the Juices of the Glandules, and whereas they are various, so their uses

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are also accounted divers ; and here therefore are we to enquire of what usefulness they may be accounted after their secretion from the Blood, and of what service they may be to the Oeconomy of the Body ; and he who examines them with a careful Eye will find it no easie business to make out, especially if we look into their motions ; for when the Liquor of the Conglobated Glandules is sent into the Thoracick Ducts, and mixt there with the Chyle, and to the chief parts of Nutriment, it marcheth along with the same into the Jugular Vein, or left Subclavian, whence necessarily with the descendent Blood it marcheth thus confuse through the right ear of the Heart into its right Ventricle ; and hence by no means allowed either unuse-

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unuseful or excrementitious, because the excrementitious humors thus excreted from the Blood, having no further concern therewith, are dispatcht from the Body ; the which is clearly manifest by the Urine in the Kidneys secreted from the Sanguinary mass, and sent thence by the Ureters into the Bladder, whence by the laws of Nature it is thence dismiss'd from having any further concern with the Body. Thus the Juice of the Conglomerated Glandules effused through peculiar *Ductus*, into divers Cavities of the Body, where they are allowed necessary for nourishing some parts thereof, is no ways to be thought excrementitious. Thus the Spittle in the Maxillary Glands secreted from the Blood and sent forth into the Mouth and thence

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dispatcht into the Stomach, is no ways to be allowed excrementitious but very useful; as is that of the *Pancreas*, and the like, already made good: Now there is a great distinction between the Liquors of the Conglobate and the Conglomerate Glandules, as I have shewn in their proper place; for Experience shews us, that out of the Conglobated Glandules, Lymphatick Vessels do arise, and *Lympha* it self is prepared therein; and this partly bred from the acid part of the Blood secreted from the other part thereof in the sound Glandules, and partly from the Animal Spirits sent through the Nerves thither, and therein permixt; and as these Conglobate Glandules in the Body are either entire or ill affected, so this ill affection may

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may either arise from the fault of Spirits, or the acidity of the Blood; or its secretion from the *Serum*, wherein and whereby is made a permixture hereof with the Volatile or Animal Spirits: How many ways therefore this *Lympha* may be vitiated, no Man yet hath undertaken to shew, it being a matter not only of great difficulty, but very near in kin to impossibility; for this preparation of Glandulous *Lympha*, may be vitiated by being either more sparing or more plentiful in quantity or quality, being more or less acid, salt or glutinous, and the like: And although I may not have followed the exact constitution of the Conglobated Glandules, yet I have demonstrated some of its most common Maladies, made good by

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Tumour, Induration and Inflammation, all which are shewn in living Bodies, for dead Bodies lose both their heat and bulk. And hence it may be granted by how many ways these Glandules are injured, the *Lympha* therein recedes from its pristine state and natural quality, and becomes both salt and acid; and out of this *Lympha* thus distributed and sent through the Vessels in the habit of the Body, these being lacerated by Effusion into the neighbouring parts, do there produce Pains and Tumors, the last being the usual product of Strumous effects. And as a *Lympha* in all the Conglobated Glandules is generated, so also in the Conglomerated Glandules is another peculiar Liquor begot, carried through every of their Cavi-

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Cavities. Thus in the Mouth two *Ductus* do apparently shew themselves, called *Salivales*, throwing their plentiful Liquor into the Mouth, whose uses I have already described. Out of the Bile, Pancreatick Juice, and Salivary Flegm, ariseth that Triumviral humour which hastneth the Liquor to the Heart, and gives it its natural consistence and coagulation to the Blood, and according as the Blood it self is vitiated, this is co-partner with it, joyns in its vitiation, and where these or any of them are exalted, they are seen to create intestine wars in us.

Now if the Glandules thus discoursed of, might be allowed Spinning or Unraveling, as it is the opinion of some few of our late and best Anatomists, this may very well make a Plat-

The Preface.

form for Conjecture, that any or all of either of these Acids, Subacids, Salines, Subsalines, Austers, Acreds, and the like Liquors or Juices, may run by or between these loose fibrous Contextures, as through so many Trunks or Channels; wherein Nature may evince and declare her times and tides of ebbs and flowes of Sickneses and Diseases, and the better circulations of Liquors and separation of Juices, as well traced by the Lympheducts into these two sorts of Glandules, as that of the Blood by the Heart and its Arteries, into the Veins. And from hence for ought I know, may more proper Conjectures arise how in Plenilunaries, the Brain should be overstockt with Rheumatismes, Catarrhs, and Ce-

The Preface.

Cephalick Defluctions, how Apoplexies, Epilepsies, and Convulsive Motions shall more readily declare themselves then, and make their confident Attempts upon the Sons and Daughters of Man; how the Tydes become the presages of Sicknes as well as of Health, of Recovery or Death. If herein I may but raise a spark fetcht by the collision of conjectural Arguments, which may be invigorated and impregnated by a better and more refined Alchymist, as to their separatory Offices, or may have hereby made any likely Essay towards the more clearing out the new stream and current of the several passages in our Bodies: I shall think my self extream fortunate in picking forth a stone which may be of any use towards this great Building.

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Building. But I fear I have been too tedious in my entrance; If I find any new thing worth the Readers entertainment, that may abide the common Test and Tryal for advance, I shall as readily promote it for publick good, and think my time well spent,

V A L E.

*From my House at
Charing-Cross,
Dec. 13. 1684.*

Adenographia

To the AUTHOR

Mr. JOHN BROWNE.

WHilst your Great Galen
scans each Human part,
(Galen, the Learnedst of the No-
blest Art)
Its fine Contexture, Motion, Use,
Surveys,
With clearer Demonstration he
displays
The Godhead; than the wrangling
Schools can boast,
Whose Reason in the maze of
Terms is lost :
Such is thy Art, Fam'd Browne,
whose Skilful Pen
Can Lym the Great Creator's power
in Men :

The

The Preface.

*The Purple Liquor in the smallest
Vein,*

*Which runs, like Arethusa to the
Main*

*In secret Channels, cant escape
thine Eye,*

*Which does new Tracts i'th' lesser
World descry :*

*Ev'n Death begins to fear thy
searching Art,*

*Lest thou shouldst find a Balm
against his Dart.*

*The Healing Vertue of the Royal
Hand,*

*(Next to our King, the Glory of
our Land)*

*Which Heaven on our Monarchs
does bestow,*

*To make the Vain, Conceited Rab-
ble know*

*That Pow'r and Government, from
Heaven flow ;*

*And that there's some Divinity
in Gods below,*

Is

The Preface.

*Is now discover'd by thy piercing
Brain,
As far as Man can Miracles ex-
plain.*

Tho. Walker S. C.

Adenographia

1870

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ADENOGRAPHIA,

Or, An Exact

Anatomical Treatise

OF THE

GLANDULES;

Illustrated with Variety of
New Observations.

WHEREIN

Are Discourſed their different Uſes
and Offices, with their proper
Names and Natures according
to their Situations and Inſer-
tions.

Written by JOHN BROWNE,
One of His Maſteſty's Chirurgeons
in Ordinary, and Chirurgeon of His
Maſteſty's Hoſpital.

*Rerum ipſarum cognitio vera è rebus ip-
ſis eſt.* Jul. Scaliger.

LONDON: Printed by Tho. Newcomb for Sam. Lowndes,
over againſt Exeter-Exchange in the Strand. 1684.

ANATOMY

OF THE

ANATOMICAL TABLES

OF THE

GLANDULES

Illustrated with Variety of
New Observations

WHEREIN

Are Discour'd their different Uses
and Offices with their proper
Names and Natures according
to their Situations and Inter-
tions.

Printed by J. B. BROWNE,
of the City of London, in the Strand,
at the Sign of the Gunpowder, in the
Shop of the Stationer.

1704. Printed and Sold by J. B. BROWNE,
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Shop of the Stationer.

1990

Of the Glandules in general.

The study
of Anato-
my.

ral ; and some ages have more generously received a finer draught thereof than others, fetcht by the sweat and study of its Industrious Sons, and not purchast but by their utmost Ingenuity. And as former ages found it no easie task to break way for succeeding generations, for their better arriving at this Art ; so in our times we have seen both the spark and the flame much invigorated , appearing more bright and clear, and freed from many thick obscurities which it enjoyed in its early days. This study of Anatomy is now visible enough to ocular inspection, whereby we may view the fabrick of Bodies both of Birds, and Bruits, and Men. But of these we shall find a great difference between their being alive and dead. The one giving the position, frame, sight, figure, and connexion of all the parts thereof; whilst the living mans Observation must adjust the account of their motions, communications, circulations, congruity or disagreement; and declare how his humours do separate, divide, attenuate, and digest his nutriment; as likewise demonstrate the several excre-

excretions of the various Organs thereof, as to their proper functions, both as to the advancing the Spirits, as likewise touching their separation. Where we may also premise, as touching things only accommodate to this present life, That in man there are some parts of greater use than others, and designed for more noble ends; others thereof being framed for more inferiour services; and so according to their greater or lesser degrees of usefulness, their Knowledge ought to be more or less eligible. This study carrying recompence in its front, is thus made good, in considering both its excellency and usefulness; in relation it is concern'd with the most noble of all creatures, Man; as to his station in this World, namely, a state of regulated society and government; as also for the better knowing of our selves, being not only useful to us for the present life in *viâ*, but also proportioned to that state which is in *Patriâ*. And although in the knowledge of this Art, there are many *Phænomena* of Nature which have taken up the hours, thoughts and study of many

Of the Glandules in general.

learned men, who have more than with an ordinary heat exercised the same; and as well charg'd their passions, as forc'd many disputes about it: And although its Knowledge is pleasant, curious and delightful, yet it does not yield that fertile crop of satisfaction which may reward the studious mind. Our Fore-fathers, and Industrious Indagators, ought to have our thankful acknowledgements, for our first rules which we gain'd from them in this Art of Anatomy. And since our present discourse ties us wholly up to the Anatomy of the Glandules, or glandulous parts of the Body, which came into the World with the first man, and have from his infancy, been found as so many Scavengers, to suck up all excrementitious humours, which might otherwise disorder the humane Pile, and thereby disturb the oeconomy of its parts. I shall presume first to demonstrate their nature in general; they being by the most learned ever allowed Spongy Bodies, having in them a rareness, a fatty substance, not framed like other fleshs, being more friable, attaining

The nature of
Glandules
in general.

Of the Glandules in general.

5

attaining many vessels designed in them, appearing to touch like Wool, but upon strict compression, yielding an Oleagenous humour thence exstillling. They do seldome leave the body either in sickness or in health, but do keep it company the whole age of man. When they are affected, they are generally distempered with this strumous or scrophulous malady, a disease being most familiar with them, whose strumous Tumours do gain their increment from a large repletion of Humidity, collected from all the parts of the Body, passing thence hither by the Arteries, and whatsoever humour is thence dispatcht and sent hither, it no sooner makes its appearance here, but is readily suckt up by these glandulous Bodies. And this fluxion being much and morbifique (the Glandules in the other parts of the Body diffusing the same hereinto) doth very oft occasion a Fever, and also both enlarges and inflames them: being much like a Channel of a River, which being over-charged with Water, more than it conveniently can deliver out, it necessarily breaks

Of the Glandules in general.

over the banks, to make its self room, and way for its discharge.

The chief
place of
their a-
bode.

The Glandules are more large, and do appear in greater quantity in the concave parts of the Body, than in the exteriour parts of the same: And here (as Natures general Maxim is) we shall find that the moist parts of the Body do declare their chief abode. And where these Glandules also are, and in what places thereof they are resident, the hairy parts do also discover. For kind Nature framed both of them for one and the same use, which is, to suck up the excrements they receive, and to discharge the same; for we shall find the hairs of the Body as readily taking up the moisture which is sent into the Glandules, and discharging it which arrives at the exteriour parts thereof, as the glandules do take the same into them, when it once do arrive at them. And as a certain conclusion, we may affirm, that we shall seldom or never meet with either glandules or hair, in any dry part of the Body, they being here out of their proper element as well as place. And as a further confirmation

mation hereof, whenever you see the *Parotides*, or glandules, placed behind the Ears, you will meet with hairs as their outward guard. Under the Arm-pits where are planted the Axillary glandules, you will meet the same; in the groins, where the Inguinal glandules are planted, you will find them covered with hairs; about the privities, where are many glandules, you will find them well stored with society of hairs, the glandulous parts being by Nature appointed as her Scavengers, and these hairs as her Beesomes, by which she sweeps and wipes up all the excrements which she sends to these emunctuous parts, by sweats and the like; all these wholly belonging to the exterior and superficial parts of the Body, this discourse in general only touching thereupon, and keeping within the outward guard thereof. Again, there are variety of glandules ordered and planted in diverse parts of the Body, appointed for several uses; as those which are placed in the groins, arm-pits, behind the ears, neck, face, eyes, and testicles, and the like;

These parts appointed as Scavengers.

Their several offices.

Of the Glandules in general.

some of these being designed for commutation of the Blood, others given to the Breasts for generation of milk; some bequeathed to the Testicles for generation of sperm, and others appointed for defence of the vessels, and keeping them warm, as those in the neck, and for the division of the jugular veins and arteries, and for filling up several empty spaces in the Body, as the face, neck, and muscles of the throat; some designed for sucking up all superfluous humidities; as those of the Parotis, Axillaries, Inguens, the which are properly called Emunctories, milking and straining as it were the humidities which shall happen to fall therein, for Nature hath placed the Parotides, as its Sponges, for sucking up all superfluous moisture which shall be sent from the Brain, and hath given the axillary glandules for the same service of the Heart; the Inguens performing the like office to the Liver, and she having appointed a Scavenger to every noble part, they serve to clear in their proper places, these parts from all impurities and superfluous humidities, which
may

may arise from the Lymphaducts, for these being stagnated, according to Dr. *Willis's* opinion, there is very oft-times seen to follow Convulsive motions in the head; and in his Book *De Cerebro*, he further writes, where any nervous humour meets with obstruction in its passage, not only Spasmodical Symptomes have thence succeeded, but strumous affects have also apparently shew'd themselves. But to return to the glandules: I hope there is no man thinks me so ignorant, (that is either honest to himself, or a friend to the Industrious) as to give this our former discourse as a general assertion to all the interiour glandules of the Body, every Anatomist knowing they are designed for better uses; and because I would not be mistaken, I shall presume to touch upon them in a general order, being resolved to expatiate more largely thereon, when I shall come to treat thereof in a more particular manner.

I begin with the glandules of the Neck, where we shall find them very frequently seated; others there
Of the Glandules of the Neck.
are

10 *Of the Glandules in general.*

are as neighbours to these, and these are the *Tonsillæ*, by some called the Almonds, they in some measure answering the shape of Almonds; but these are there placed for their proper uses. The Head being seated above all the other parts of the body, hollowed and rounded, and gathering a large quantity of humidity from the other parts of the body, this transmitting the same, and sending its fumes arising thence upwards in form of a Lymbick, the which are sent back again, by and through several parts designed for this purpose, the body being all this while in a good temper, and habit, and void of all sickness, after it hath remitted this retraction, this fluxion marches to the glandules and glandulous parts no ways molesting them, unless by coming slowly and moderately; the which were this humour either much, and that sharp and inflamed, it would speedily run the glandules into Inflammation and Tumour, and so distend the Neck, and by its pursuit, passing or arriving at each ear, would speedily breed disorders therein; if therefore the Fluxion

xion thus happening, be either Pituitous, and much, this will make an inflammation like it, and when this humour is grown familiar and common in the glandules, it doth readily form these *struma's*, or Scrophulous swellings, the worst disease belonging to them. But where a plentiful stock of these acrid and ferous humours do appear, they do always produce Tumours, and the Ingumal glandules being herewith disturb'd by the overplus thereof, it enters them, swelling and running them into inflammation, and so forcing them towards suppuration, as do those of the arm-pits and neck. The Intestines have also their due health given them by meats and drinks sent thither from the stomach, after digested, and do receive a moysture under the Cuticula, by which it is also thence suckt up by the glandules there planted. The Head it self is not without its glandules, and the Brain by some (although improperly) is allowed a glandule, and by former ages was accounted nothing else but a friable glandule; and for its sake were the rest made which it keeps about it: And

according

The Brain
by some
improperly
called a
glandule.

according to its large situation, framing greater or smaller diseases than any of the other glandules whatsoever of the body, they allowing that all fluxions do arise hence, as from their chief fountain; the which it doth diffuse and transmit through several channels, which by nature are designed for the same purpose. Some of which are adjoynd to the Eyes, others thereof to the Ears, and Nostrils, and some sent down by the Palate and Throat, and so forwards into the Gullet; others by the veins passing into the Spinal marrow, and into the blood it self: All which performing their parts alike, and in good order, they do cleanse and discharge all excrements from the brain, and do transmit every descending fume and vapour, which being stopt in their current, do most readily create a disease, and bring the same into the body, into which having once got footing, and these fluxions being as it were pinn'd up, where-ever they pass not in their right order, they do give trouble to the parts wherein they enter, and pain; and pain being the common mother of inflammation,

tion, this does speedily produce a Fever to it, commanding an attraction on the parts, and sending these acrid influxions back again to the Brain, and there causing exulcerations, and having arrived there, and this fluxion being plentiful, does not stop here till its major parts be exhausted, and sending this collected fluxion towards the extreme parts, and they as readily receiving the same, bringing with them an unacquainted distemperiety, do both encrease this attraction, and so frame diseases; both which do spoil Nature in her due course, and put her out of order, bringing much trouble upon her by breaking her intentions, and violently assaulting her quiet, by the issue of painful affliction and disease. Thus the Brain being distempered, and made infirm, by being robb'd of its former soundness, doth receive many unexpected perturbations: the mind hereby becoming disordered, and the body of the Brain it self convuls'd, and the whole man put into a strange frame, hence producing either suffocation, or a sudden change in him by Apoplexy,

plexy, Lethargy, Epilepsy, and the like. And since it is time to leave the grand Centre, and to come to its fair and strong walls, which keeps and environs it in safety, that none of its channels or passages may by any overflow cause a deluge, or disquiet any of its Rivulets in their true course, Nature hath safely prepared many fair channels for the discharge of the same; amongst the which, we do first arrive at the Eye, the delicate Instrument which gives us the difference between light and darkness: But since sin hath checquered our best appearances, and put a dark shadow upon our whole composition, there is found another fluxion which attends this best friend of ours, our sight, and this by the *Greeks* is called *Optthalmia*; which shews its signs as evidently as the Sun, by its tumefying quality; and if this borrows an acquaintance with the *Nares*, it as readily stamps in them an *Ozæna*, or an Ulcer which comes not without pain, neither will it leave it without trouble; if it arrives at the Palate, and from thence creeps into the stomach (the
natu-

natural house of Digestion) it does most frequently occasion Dropsies, and Scurvies, and other diseases, bred from its unhappy society. Besides, if much fluxion doth pass by the Palate into the Throat, as it's seen very oft-times happening in Consumptive persons, their Lungs are seen overcharged therewith, and by getting time and abode therein, they are exulcerated thereby, rotting and spoyling those bellows which gave the poor man liberty to breath by. Neither is this humour so kind as to work the end of humanity by one particular method, but according to its variety of places on which it enters, it acts in diversity of shapes, according to the parts on which it takes cognizance. Thus if it greets the Spinal marrow, by sending a defluxion of humours from the head thither, hereby its impetuosity entering the *Os sacrum*, or getting about it, and its adjacent parts, it commonly brings that pain which we commonly call the Sciatica; whereby it makes all its circumjacent parts take notice of its appearance therein; and by its close twitches, bording
upon

upon the nervous and tendinous parts thereof, makes the poor patient perfectly weary of its tyranny, and by its continuance therein, unless thence dispatcht by Physick and other proper means, it doth by degrees shrivel him that endures it, into a Consumption, by spending his vital Spirits, and making him truckle to its direful and painful cruciations. Sometimes we see fluxions playing their parts on man, as true Gamesters, working by advantage, and winning by degrees, giving time for the exercise of their disguised and designed end, whilst at other times, like people in a passion, do shower down as a torrent, their ready wishes to their present humour. Hence fetching upon poor mortals, as their speedy Votaries, either Delirium, Madness, Convulsions, Epilepsies, Apoplexies, and the like other dangerous Cephalick Diseases; the which once taking fire, do inflame the whole Body, and make it ready to receive any distemper whatsoever, and when any part thereof doth feel of its cruel usage, like *Indian Poyson*,
son,

on, it takes not this alone, but calls all its neighbouring parts in to share therewith. And nature being thus royl'd, and the glandules thus diseased, what art and skill must be used for the bringing these into their right order again, especially in womankind, who sharing in this distemper, any discreet man may judge; since we shall find their glandulous parts sometimes affording Milk, and denying the same at others. Man indeed may be wrought upon in a stronger method, Courage being his Buckler; he being formed of a robust mass, his passages being more narrow than those of Women, his growth and bulk giving him much more strength and advantage, both as to all the parts of his body, and to his glandules amongst the rest, he being born a full and thick creature, both for fight, service and touch, who by his hard labour, trouble and sweats, can more readily discharge these superfluous excrements sent into his glandules and glandulous parts; whilst Woman by nature being made of a more delicate mass, and better temper, and so gaining a more

The difference between men and women, touching their temper and constitution.

excellent composition; Beauty and a fair make being her best dowry given by her Mother Nature, these being her best supporters, and being made of a finer mould than man, and of a more delightful stamp, of a more rare body, and so more fluid, and subject to the reception of humidities, living a sedentary life, and designed as an idle creature by the Almighty, and so estranged to labours and hard exercises, in her constitution as well as in her temper, being both more loose and more rare than him: yet we find although she is thus finely framed, and thus curiously fashioned, she also is made a partaker of this distemper, and a great sharer in her youth with mankind: Sin making both kinds as well sufferers as doers thereof. For being in their humours sometimes very sharp, and these falling in earnest upon or into their glandules, near their throats, we shall find them much addicted to salivation or spitting, accompanied with Scorbutick pains, and other Rheumatisms falling from their heads, with defluxions falling in and about their teeth and other parts; and di-
verse

verse other symptomes going along therewith, which their calm nature is scarce able to resist, or capable to suffer. Let this serve as a general touch upon some parts of the body as to its glandules, we arrive now at a more particular treaty of the same, beginning our discourse thereof with those belonging to the Head, and its parts adjoined thereto.

C H A P. II.

Of the Brain, and its glandulous parts.

The Brain
accounted
a glandule
by the An-
cients.

WE began this discourse with those glandulous parts which are said to belong to the Brain : And here we shall first see *Hippoc. lib. de Glandulis* numbring the Brain it self amongst the glandules ; where he writes, that the Brain is the largest of all the glandules, it being white, soft, moist, and as it were subpungued ; but they err much who consent to this opinion of his ; whereas any judicious man may see that both in its structure and substance it declares the contrary ; besides the dignity and use thereof ought to gain a better opinion thereof, and the principallness of its operation shewing better things thereof, declaring it a perfect bowel, as well as the Heart and

and Liver ; and hath in it, and doth enjoy its proper faculties as well as any of the other two. And in treating the Brain according to the Rules of Anatomy, we shall find the

Plexus Choroïdes, which is most noble, and bred from the fine and thin membrane of the *Pia mater*, spun and wove out of the most minute glandules and ramifications of vessels complicated together, which ramifications are supplied by the surcules of the Carotydal Arteries : This *Plexus* arising from the lower posterior parts of those ventricles, which the branch of the Carotid Arteries do eitherways enter, the which do constitute the *Rete mirabile* for the *Glandula Pituitaria* ; by this *Plexus* is carried the arterial blood for making of the arterial spirits, from whence by the small glandules, and scarce visible in some, the more serous part thereof being unuseful for the preparation of any animal spirits, is separated, emulged, and collected in the ventricles, not as an unprofitable excrement, as conjectured by some of the Ancients, but as a necessary humour prepared there for

The *Plexus Choroïdes* spun out of minute glandules.

A three-
fold use of
this li-
quor.

some useful liquor, of which there is found a threefold use ; as by its coldness first, cooling and better tempering the blood passing this *Plexus*, and so better preparing it for a more useful confection of animal Spirits. Next, that this flowing to the glandules of the Tonsils and mouth, it there doth keep the *Larynx*, Mouth and *Oesophagus* generally moist. And a third may be this, That mixing it self with the Liquor which passeth through the *Salival Ductus*, it makes up the *Saliva* ; and hence further moving it self with the meat chewed in the mouth, fit to be sent into the stomach, it helps forward its digestion, by its peculiarly fermentative quality, in the same way and method as the *Lympha*, flowing out of the liver and glandules, by the Lymphatick Vessels to the Chylifique *Ductus*, doth prepare the Chyle by a specifick manner, to which it mixeth it self. We next come to discourse of the *Glandula Pituitaria*, and this by all Anatomists is allowed a perfect glandule, both from its use and composition ; for it sucketh up the pituitous humours collected in

Of the
Glandula
Pituitaria.

in the third or middle ventricle, it is called by the *Greeks* κωρδειον, *à con figura*; and by some it's termed *Cerebri penis*: in man it's very small, but much larger in Brutes, and whatsoever pituitous matter it sucketh up, it sends down to the *Fauces* and *Palate*, by propinque cavities or orifices; or, as our Physicians and Anatomists do write, by the venous Vessels, or Lymphæducts; and not only to the *Fauces* and *Palate*, but into all other veins, and mixeth it self with the venous blood, as hath already been proved, by other glandules of the body. And whether this be the proper use of this glandule, let us further examine: Its substance being ^{Its substance.} harder than those of other glandules, and covered with a thin membrane, brought to it from the *Pia mater*, proceeding from the *Infundibulum*: And both Man and Beast are not without it; but in a dead Corpse it's seen flapping; and in dead bodies not readily opened, it is scarce discernable, as I have oft-times found in such dead bodies whose brains I have examined very accurately. *Silvius de le Boe* gives nerves to this

C 4 gland-

Nerves given to this glandule.

Its use.

glandule, and *Wharton* allows it two nerves, one on either side, arising from the upper part of the Spinal marrow, being very small, and he that to view will demonstrate these nerves, I am sure will find no easie task to make good. But to enquire somewhat further as to its use; it's allowed to take, and continually to receive that flegm by the *Infundibulum*; which comes from the third ventricle of the brain, the which ought by some way or other to be dismist and discharg'd thence, but there are no ways yet found out for its discharge, or parts appointed for the reception thereof; besides, this glandule by some is said to be exactly covered with the *Dura Mater*, and firmly fixed to the *Sella equina*, the which membrane is never open; how therefore can this happen, when it comes by the *Infundibulum* to this glandule, that it can make no further progress; and should this flow further, whether should it tend, for there is no part near it to receive it with safety; neither can it without prejudice borrow any further acquaintance with any part. Experience

rience it self doth convince, that a *Serum* and excrementitious humours have been found in the brain, I mean in its ventricles; and since it is so, it will be worth time to find out by what excretory passage these do discharge themselves: And for proof hereof it's allowed as a general opinion amongst the best of Anatomists, that this serous humour sent from the glandules of the *Plexus Choroides*, is thence exstill'd into the ventricles, and this made apparent by Hydropical persons, who have these ventricles generally fill'd with liquor; the cause of which can only be attributed to the more aqueous part of the blood, the which doth depose the greater Colluvies of the *Serum*, between the Circulation, the which is still retained in the glandules, or reduced to the vein. Whereby we may satisfie our selves, that in those who have a more aqueous part in their *Cerebrum*, or *Cerebellum*, and so less apt for production of Spirits, this filling the vessels, if herein a greater quantity of *Serum* be found, than can either be suckt up or contained in them, all the overplus doth fall

fall into the subjacent cavity, and this declares whence and how this *Colluvies* is carried between the ventricles thereof; and nature here shews her care as well as her curiosity, by providing several pipes and channels for the dismissing and discharging them, as we have already made good; planting in the front of it the *Processus Mamillares*, and what she sends by them is dispatcht by the *Nares*, or Nostrils; at each side thereof she hath in readines the *Parotides*, and these she makes use of by the Salival *Ductus*. But as a confirmation of this *Glandula Pituitaria*, whose *Ductus* is inserted to its *Infundibulum*, *Willis* does offer, that it doth suck up the serous humours, and do dispatch them outwards, which he thus does signifie, because, as he says, not only those falling from the brains, but those also secreted or separated from the blood sent into the brain, it admits between the pores; being thus made good, by injecting Ink into one trunk of an artery, you will find the *Rete mirabile*, and very oft the inward texture of this glandule covered with a black colour; whence

whence he asserts, that this glandule may and can suck up into it the serous humours, the which it not only receives from the brain, but also from the serous blood in its ascent thither, here being a double use made thereof; the first taking into it the serous humours from the brain, which is but the least; the other which comes from the blood, being of greater existence in its passage thither. And although we find in man no *Rete mirabile*, yet we cannot deny Lymphæducts in the brain, or the like vessels, which are apparently visible; and this humour thus lodged in them, is suckt up by the glandules: In this glandule, *Silvius* writes he hath found many small fibres spun out of a very fine texture; and he affirms, he once found therein a small round stone, much in bigness to a fourth part of a Pea. *Vanhorn*, the most accurate Anatomist, writes, he found a stone therein in the company of many of his Scholars, which took up the better part of this glandule, the which he kept as a rarity in his Closet. Various are the uses of this glandule, according to the diversity

A double use shewn thereof.

Stones found in this glandule proved.

Various
uses de-
signed this
glandule
by Au-
thors.

diversity of mens opinions, some of which I have already shewn you; some being also very strong in opinion, that this was made for the confirming and strengthening the use of *Plexus Choroides*; others, with *Galen*, ascribing its use to that of a *Valve*, shutting up and keeping in the animal Spirits; others are as ready to allow this the place of the Soul, holding all principal faculties to arise thence, and from thence to emit and dispatch its commands to the nerves, for their working its effects throughout the whole body; some as highly declaring this use thereof, whilst others as manifestly do vindicate other uses designed for it: And amongst these, *Cartesius* saith, that the Soul is joined to the whole Body, but its chief exercitations by which it performs all its functions, he affirms do primarily and principally dwell here more than in any other part thereof. *Regius Med. lib. 1. cap. 12.* writes this for the Common Sensory, and doth also declare that the Soul hath no other substance in any other part of the Body but in this. But our Worthy Dr. *Wharton* doth

doth much doubt of this high esteem which is given to this glandule, and thinks that its proper use may be to suck up the excrementitious humidities which may arise from the upper part of the Spinal marrow. And thus according to the various Opinions of men, diversity of uses are put upon this glandule: I hope that as they have their Opinions free, I may bring mine with as much safety, where I shall scarce joyn in the Hypothesis with those who call this the place of the Soul, and that from thence all animal faculties do flow as from their Origination, when as we see all Animals, let them want imagination, memory, and other animal powers and faculties, yet this glandule they have in them; and till I be better confirm'd as to the other uses given hereof, I shall presume to believe that its use as yet is lockt up from humane knowledge, and nothing hitherto but a pure conjectural Opinion hereof has given it breath amongst men, which is testimony enough to confirm the assertion, since as hitherto no man hath as yet positively affirmed its particular use.

C H A P. III.

Of the Glandulous Caruncle of the Eye.

Why this
was framed.

THat tears might not always flow from the Eye, the wise Creator hath given to either Eye a glandulous Caruncle, one that is both soft, and furnished with many small sanguinary Vessels, with some almost invisible nerves; with two others, conveying the *Lympha* (they being more perspicuous in Beasts than in Men) arising from the interiour part of the glandulous flesh; this covering the cavity (and by some is called *Glandula Lachrymalis*) prohibiting the continual efflux of the internal liquor, the which by us is called Tears, upon their coming forth. This Caruncle being by cold air overmuch contracted, or so occasioned by any sharp corrosive humour,
or

or ulcerated, the cavity not being exactly and close shut up, doth not hinder the eruption of Tears thence distilling, or their continual and involuntary efflux. *Floretus lib. 2.* Obs.

Obs. 10. writes of a Girl of nine years old, which had tears dropt generally from one of her Eyes, which were cold, and no ways corroding the same: this Child being of a pituitous constitution, was also accompanied with a continual Catarrh. A second observation of his is also Obs. very remarkable, where he writes, that it's usual for tears to gush from the Eyes, but for drops of blood to come thence is a matter of greater moment; where he also tells us of a thin and lean Woman, from whose Eyes did generally distil bloody drops, yea, Blood itself; her Urine being much in colour to that tincture which is made of Saffron, save only somewhat blacker, much resembling that of those who are troubled with the Jaundice. She being askt, How long she had been in that condition? She answered, That for about three weeks she had this bloody flux of Tears distilling from her Eyes, and her

her Body was from that time colour-
ed with this yellowish tincture, her
Eyes not being very painful to her
in this condition, unless in the morn-
ings, by reason of this continual flux;
she not opening the same without
some difficulty, she finding some itch-
ing also going along with the same;
she being coſtive in her Body for
about fourteen days together, by the
uſe of Catharticks, and other reme-
dies proper for her diſeaſe being pre-
ſcribed by him, and other Topicks
outwardly applied, ſhe recovered of
all her diſeaſes.

CHAP.

C H A P. IV.

*Of the Palpebræ, or Eye-lids, and
both the Canthi, or corners of
the Eyes.*

AMongst the external senses, that most excellent faculty which produceth light to the globular orbs of our Eye is first to be had in esteem, these being as the windows of the mind, and messengers thereof, transmitting a great and visible part thereinto, and by the Ancients called the face of Love. In these strong Orbits are the Eyes contained as in an enclosure, or in a globular soft pillow, kept up by the safety of the eye-lids, as its coverings, keeping both dust and vapours, and every thing that might otherwise be injurious to them, and defending them from too much light, and keeping them more pure and bright. *Julius Casserius* hath this Observation taken from the *Palpebræ*, that
D they

34 Of the Palpebræ, or Eye-lids.

Obs.

Here is
planted
Glandula
innominata.

they who have their upper *Palpebræ* elated, are commonly proud and fierce, whereas such as have the same deprest, as keeping the Eye about half shut, to be of an humble and mild constitution and nature. These *Palpebræ* being open, they do frame two angles, called by the *Latines Canthi*; the outward being smaller, near which Orbit of the Eye is planted a large glandule, which some do call *Glandula innominata* placed in the upper Region of this angle, thicker upwards, and thinner downwards, divided into some lobes, and sending forth many small Lymphatick vessels, which thence passing between the interiour coat of the *Palpebræ*, they do break through the same with small *Formula's*, somewhat distant from the *Cilia*: *Nicolaus steno* being the first which shewed the same to the World in the dissection of Sheeps and Calves heads, and the like. The inward *Canthus* is greater and larger, in which the aforesaid glandule (which indeed is the true glandule, and by some said to be more thick,) closing the Lachrymal Foramen or cavity, either of these

Of the Palpebræ, or Eye-lids. 35

these glandules do serve for the powring out the Lymphatick liquor separated from the Blood through the most thin Lymphatick pipes to the Eyes, both for their continual humectation, absterion of the horney coat, and more easie motion of the *Palpebræ*. At this very day many have ascribed the production of Tears to arise from the Lymphatick vessels belonging to the Eyes, but they do neither demonstrate the way of lachrymation, nor the vessels themselves that should transmit these tears to the Eyes, till *Steno* had given a view thereof; and in his Book *de Glandul. Oculorum*, he doth not badly appoint the serous humour, separated from the arterious blood, to be the chief agent of these Tears; but as to the manner and place of Separation, none before him hath given a peculiar judgement. Where also he thinks the Blood carried through the arteries into the glandules of the Eye, its superfluous part thereof being suckt up by the veins, the veins being truly anywise contracted or constringed (no ways permitting this) and therefore by rea-

Its use;

The chief
agent of
Tears.

36 *Of the Palpebræ, or Eye-lids.*

son of a more tedious delay of this plenty of Blood in the glandules, the *Serum* more plentifully being thence separated doth issue forth: Now the veins may be constringed by the glandules being tumefied, produced by a more plentiful influx of animal Spirits, the which being inserted in the glandules by small nerves, according to the pleasure or will of the Patient, more or less, as in pain, anger, joy or sadness, may discharge the same out of the glandules, and so move them either more or less, according to the greater or lesser constriction of them. This new Hypothesis doth seem to carry in it a kind of specious acceptance, but hath no great matter of truth in it, not being able to maintain the fountain of Tears; for if we compare the great plenty thereof suddenly flowing out, with the small sanguiferous vessels of these glandules, we must allow it a little strange that they thence should have their Origination, whereas the Arteries are both small, and for the most part invisible, which are carried to the glandules of the Eye. Again, if it might
be

be allowed, that in the time of sadness the Blood should more plentifully arrive at the Eyes, and that the glandules themselves should herewith become more tumefied, and hence also both press and narrow the veins, Reason it self must needs contradict this assertion, for in sadness the pulse of the Heart and Arteries is both small and contractive, the outward parts growing cold, the Heart calling from thence the Blood into its own Centre, and therefore doth not so freely send it to the exterior parts; and so also into the Arteries of the Head, neither is there any reason to be given, why in sadness a greater plenty of Tears or of serosity should be thus carried to the glandules, than to other parts. *Lusitana Obs.*

Centur. 7. Curat. 63. writes of a young Child, who to all appearance being in very good health, and yet in the interior part of her Eye, called the greater angle, the head of a Worm began to shew it self, not seldom occupying and troubling the Eye it self; which sight much troubling her friends and spectators, this Worm being drawn out thence, did

38 *Of the Palpebræ, or Eye-lids.*

equal the length of a span, being of a whitish colour, and having a moderate thickness; the Child received no great hurt thereby all the while it was lodged in her, nor left any evident sign of its abode, when it was drawn out. A case certainly admirable, and therefore worthy our Observation.

C H A P.

C H A P. V.

Of Tears, and whence they do proceed, as also of the Glandula Lachrymalis.

HAVING in my former Discourse mentioned the passages by which Tears do make their deflux, these themselves as yet by the best of Philosophers being but obscurely described, hoping it may seem no great digression, amongst the rest to bring in my mite as to the History thereof, to shew how these serous drops do descend and fall from the Eyes, and what they are, and whence shewn to proceed: We shall therefore first introduce the Opinions of Diverse opinions concerning Tears, diverse worthy Writers, who have writ of the same. *Empedocles* believes they are made and framed out of attenuated and eliquated blood. *Joannes Baptista Scottias* will have them

D 4

40 *Of the Palpebræ, or Eye-lids.*

them to arise and be generated in the angle of the Eye from the Animal Spirits, the which being comprest by any sense of sadness, doth speedily distill into water; and gives this as his reason for his assertion, that as urin and sweat are the excrements of the venous and arterious Blood, so Tears are the same which come from the nervous juice that proceed from the Animal Spirits. But this opinion of his cannot stand on firm ground, for we shall see many in their greatest mirth have Tears dropping from their Eyes, without any thoughts of sadness at all; neither hath sadness it self that vigour in it to cause a tumefaction in the glandules, more than mirth, or pain, or sorrow; for as to the Animal Spirits, which *Steno* saith, according to the command of the mind, do either work more or lesser prevalently in us, and more or less sparingly in the aforesaid passions, and so according to their greater or lesser quantity; this shall be more clearly demonstrated by our succeeding discourse. But to proceed, *Georgius Nyssenus* doth suppose that Tears do arise from many vapours carried

Of the Palpebræ, or Eye lids. 41

to the Head by the perturbation of the Bowels, and by the coldness of the Brain being condensed into water, the which is thrown out thence as an unuseful excrement. *Aristotle* in his *Problem*. writes that Tears are sweat, or a certain vapour; and *Cartesius* saith, that there are not parts in the whole Body which do afford vapours like the Eyes. Now as Dissenters to these Opinions, both *Aquapendens* and *Casserius* do enter the Stage, as two strong opposers, and do as readily affirm that Tears are a thin excrement of the Eyes, bred out of the reliques of the proper digestion, and collected in the fat and glandules. Others there are that think Tears nothing else but *serum*, which is separated from the Blood sent up to the Head; the which by a certain motion of the Spirits (the pores being thus disposed) do cause this outward fluxion, but this goes as the former. And although *Steno* hath been very fruitful in his conjectures about Tears, and hath with most excellent arguments seemed to support the same, yet whosoever shall closely examine him about them, shall find that

42 *Of the Palpebræ, or Eye-lids.*

The difference between the Lachrymal and Lymphatick humour.

that he hath not given the true cause of Tears, neither can involuntary Tears arise hence. Thus with him many others have not arrived at this true fountain of *Lympha*, although having filled many sheets with their conjectures thereof, and likewise willing they should pass as current. That we may seem to come and enter with a better and more true view thereof, let us with *Diemerbroeck*, first examine the difference between this lachrymal liquor, and that lymphatick humour, which is effused from the glandules to the moistning and levigation of the Eyes, passing through the most thin Lymphatick Vessels; their differences being thus shewn, the Lymphid being much thinner than the Lymphid, the one flowing from the Lymphatick Vessels of the Eyes, the other from the Ventricles of the Brain; a second reason is, this is less sharp and saline, whereas Tears are to taste both sharp, saline, and erosive. Another is this, being but small in quantity, not offending the Eyes by its plenty, as do Tears, which do oft-times disorder them by their being showr'd. Again, this is rather

Of the Palpebræ, or Eye-lids. 43

rather grateful to the Eyes than prejudicial, no ways corroding or fretting them, perfectly crossing both humour and temper of Tears, which are sometimes seen so corrosive, that they have consumed the Lachrymal glandulous Caruncles, as we have already shewn. These being premised, we arrive at the Tears themselves, and their discourse, beginning with their definition: And these by most Authors are allowed as the thin and serous particles made and framed out of a pituitous humour collected in the Brain, and thence flowing out of the Eyes; and there are also allowed five causes which do make for the expulsion of these serous particles by the lachrymal cavities: One being the plenty of these pituitous serous humours collected in the Brain; a second is their sudden coagulation, or strong agitation; a third is the contraction of the Brain, and its membranes; a fourth, no exact contraction of the lachrymal glandule being made by the glandulous caruncle; a fifth may be the obstruction of the spongy Bone in the *Nares*. For the most part two or three of these

What
Tears are,
and how
made.

Five causes
thereof.

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these causes do concur, as shall be made good by the following discourse, when we come to examine how in diverse causes Tears are seen to flow from the Eyes.

Years in
sadness,
shewn.

Thus in sadness the membranes of the Brain, with the Brain it self are contracted ; and hence the serous humours of the arterious Blood, out of the substance of the Brain it self, and *Glandula Pituitaria*, with the small interjected glandules of the *Plexus Choroidis* are copiously expressed into the Ventricles, and plentifully sent into the spongy parts of the inward *Nares*, by and through the narrow papillary processes of the spongy Bones, the which when they cannot readily entertain, coming faster upon them than was expected by a copious and viscid flux ; the thinner and more serous particles thereof do break forth by the small lateral *Foramina*, or cavities, into the greater angles of the Eyes, and so washing them therewith, make them discharge some part thereof, and thus do form Tears ; the thicker and more viscid parts thereof being much apter for making obstruction in the
spongy

spongy Bones of the upper *Nares*, and these by degrees thence dispatcht and discharged by the *Nares* and Palate, and so sent out by the mouth; and by how much the more this obstruction of the *Nares* is lessened, by so much the more is the production of Tears lessened therewith; for this being sublated, these thinner and more serous humours descending in their passages as through the *Nares* and Palate, there's nothing that can hinder their proceeding in Nature's appointment, and so no Tears can hence be expected, Nature going on gladly in her designs, and unless a new obstruction be made by this viscid matter, and so puts a stoppage to this her methodical proceeding, we shall find no new stock of Tears begot, nor no room left for any further commerce therewith. The same reason may be given for other passions; Thus in laughter we have seen a plentiful stock of Tears have issued out, and yet not by the same reason as the former, for by this changing of the position of the muscles of the Body, and the contraction of the membranes of the Brain therewith adjoined,

Tears in
joy, and
how.

46 *Of the Palpebræ, or Eye-lids.*

adjoined, a great plenty of these serious humours are exprest from the Brain, and its glandules into its ventricles, and from hence into the papillary processes, the which do readily flow to the Nostrils and Palate, and these by extraordinary laughter causing a spumous or frothy *Mucus* from the *Nares* and mouth, they at the same time sometimes coughing, do hereby occasion and make an obstruction in the passages, in which stoppage the thinner parts of this humour do separate themselves from the more thick and mucous substance, and so do force their passage through the lachrymal cavities, and thence do gush out by the Eyes in the form of Tears, and because this concussion which thus happens in laughter doth not long continue, hence is it that those Tears which do thus also happen, do not shew themselves in that plenty as they do in sadness. The same cause may be given why young men, and such as are given to amorous Courtship, whose minds are not easily conversant with melancholy, being more readily resolved against every appearance of the same,

same, by enjoying the best things they can produce or procure; they being not so easily disturb'd by sadness, or their brains contracted, and so not so readily bearing a part in Tears; whereas we see old men, infants and children suddenly shewing their Tears: in these their glandulous caruncles being much drier, more unequal, and more contracted, and they being in these both more soft and less firm, and the lachrymal cavity so weakly closed up, that by never so small an impulse of this ferous humour, it makes a very ready way for a new shower of Tears.

There are many other causes of Tears, Many causes of Tears. declared by several Authors, and amongst the rest, as a common one, is that of Onions, these being seen both a ready and easie procurer of the same, and this they do by their attenuating and incising acrimony which they have in them, partly attenuating the humour in the Head, and so making it more fluxile, and partly by their tedious trouble and vellication sent from their acrimony to the Eyes and Nostrils, contracting hereby both the brain it self, as also

48 Of the Palpebræ, or Eye-lids.

also its membranes, sending forth and discharging the pituitous humours lodged therein, and dispatching the thinner and finer part thereof by the Lachrymal cavities, and by their acrimony forcing the same out by the Eyes from their absence. Whereas Smoke, Dust, Wind, and the like, do fetch Tears from the Eyes another way, for these do act by a painful vellication induced to the *Adnata*, contracting herein the Lachrymal glandulous caruncle, and so covering the cavity, the Brain with its membranes being hereby contracted by the painful sense thereof, and sending forth as well as expressing the serous and pituitous humours by this contraction, driving the same by the papillary processes towards the *Os Cribroforme* and *Nares*, and whilst the thicker parts thereof are sent through the *Nares*, the thinner parts thereof do flow forth by the lachrymal cavities: And that Tears do sometime flow from over-much joy is made good by *Willis*, when he writes, that in gladness having admiration joined thereto, the sensitive mind expanding it self very much hereat,

Obs.
Of Tears
flowing
from over-
much
mirth.

hereat, doth most amply diffuse its *systarii*, or emissaries, as it were fearing dissolution, doth presently contract it self, wherefore in such affect the Blood abundantly flowing into the Brain, swells up all its Vessels, and by its surcharge doth distend them, and after this its tumefaction, the vessels hereby being contracted, a flux succeeds, and so does dispatch a great plenty of humour into the glandules, which is thus dismiss'd by Tears.

C H A P. VI.

Of the Parotidal Glandules.

Where
the *Paro-*
tides are
planted.

AT the outside of the Ears are planted thick and large glandules, called *Parotides*, not placed just behind the Ears, but rather under them, at the root thereof on either side of the Head; amongst which are apparant two very large ones, the smaller and foremost of which is said to be a conglobated one, the other being spun out of many fragments of glandules, is both by *Sylvius* and *Steno* called a conglomerated glandule: they both are very apparent in Sheep and Calves. They are allowed to keep up the vessels sent to them, and because they do also take into them the serous humours sent to them, separated from the arterious Blood, and through which some Lymphatick and Salival Vessels do

Their use.

do pass, they do sometime gather together much pituitous ballast into the Emunctories of the Brain; besides these, there are found many other glandules planted in the whole spaces beneath the lower mandible; in which Scrophulous, and many the like Tumours do frequently make their abode, and these are not called *Parotides*, but by *Wharton* more properly named Jugular glandules, whose number is great, and whose magnitude is but small. Horses are said to have these glandules much larger than any other creatures; and Dr. *Wharton* writes, that he hath dissected a Horses glandule which hath weighed nine ounces, and yet was neither preternatural or tumefied beyond its natural state and constitution. Anatomists do generally assign three uses to these glandules; as first to keep up the division of the Vessels; secondly, to milk and suck up the excrements of the Brain; and the third is to keep all the circumjacent parts in a good moysture. The first of these, according to *Wharton*, is said to be but of small moment, no large vessel either en-

These called by *Wharton* Jugular glandules.

Anatomists assign these three uses.

tring them or passing through them, they being but capillary Vessels which gives them their acquaintance and company; as in answering the second he thus writes, as to their sucking up the moist excrements from the Brain, this would be of great use and weight, provided any ways or passages could be shewn or declared how these excrements should be brought thence hither, and so made ready for their discharge. For in Catarrhs and Rheumatisms we do apparently see these thin moist humours, plentifully flowing through the *Nares* and Palate, distilling thither and thence very frequently by the Cribreform cavities, but none of these are seen to enter and pass the *Parotides*; when as therefore the excrements of the Brain do not at all reach or arrive at these glandules, I cannot see how they should be any ways allowed to pass thence, a more patent way being ordered for their passage, as the *Nares* and Palate. And as to their third use ascribed them, these do no more keep the circumjacent parts moist in these parts, than in the other parts of the Body;
and

and till some passage be found out, which should demonstrate their discharge of excrement from the Brain into these glandules, so as to afford this quantity and plenty of humidity thus dismissed of, I shall give as little credit to this use given them, as to either of the former.

Fallopins and *Wharton* do give them these two uses, as that they do some of them receive the superfluities sent from a hard branch of a

Two uses
assigned by
Fallopins
and *Whar-*
ton.

nerve of the fifth pair, and do reduce the same into the veins; and secondly, that they do refresh the Ears, and its circumjacent parts. *Forestus lib. 12. de Aurum morbis* doth tell us several Histories of these glandules, as we may read in *Obs. 16, 17, 18. libr. ejusd.* One is of a Woman, who in the sixth day of her sickness sending for him, being very feverish, and perplexed with a great pain of her Head, and her Heart vexed, where she also had not only the Parotidal glandules, but also all her Neck and Throat swell'd; he seeing this inflammation thus encreasing with redness, a Chirurgion, who being formerly called to her, and he being

Obs.

Obs.

then present also, anointed these inflamed parts with *Unguentum Nutritum*, and that very inadvifedly truly, his duty rather being to difcufs than repel the morbifique matter, which gave fift being to this large tumour and inflammation; but *Foreftus* coming to her and applying Cupping-glaffes, with Scarification to her Scapula's, and using fuch remedies as were moft proper in her cafe, as are described by him in his *Obferuat.* 16. fhe recovered of her ficknefs, and beyond all hopes, was reduced to her former health. A fecond of his is of a Woman troubled with a red face, being made of a fanguinolent temper and habit, about thirty years of age, who in the glandules about her right Ear, had a large and red tumour; he being fent for to this Woman, and confidering, fhe being feverifh, and much troubled with this pain, which continually dwelt in the affected part, and knowing that it took its origination from Blood thus plentifully entring thefe parts, by convenient purging her Body, venefection and the like Remedies ufed, and other external Topicks adminiftered,

stred, her Fever ceased, her pain mitigated, and she perfectly recovered. A third he hath, *Obs.* 18. *Istius Libri*, *Obs.* which is of a poor Woman, who having a loose and adematous tumour, seizing the glandules about her right Ear, made of thick and viscid matter, without much pain or Fever, upon his coming to her, not seeing any great plethory of Blood in her, he in this case made use of no venæsection; but for the lessening of this pituitous matter, ordered such things as should give a better digestion thereto, by prescribing her purges and pills, and attenuating decoctions, and the like; and by the use of proper medicines to the affected parts, he both suppurated the tumour, and by Caustick opened the same, cleansing the Ulcer, afterwards filled it up with new flesh, and produced a cicatrice to the recovery of the Woman, &c.

C H A P. VII.

Of the Jugular Glandules.
(Wharton.)

Their
names gi-
ven from
their
places.

THese had their names given them from *Wharton*, where having their habitation and abode near the Jugular vessels, he gave them the name of Jugular glandules, as you may see *Cap. 19. Adenogr.* where he writes, That in a Body dissected by him there were found fourteen in either side thereof, and one above the rest somewhat longer, somewhat disjoyned from them, (lodging on either side at the root of the Styloidal process, between the muscles of the Neck and the Jugular Vessels), some of these are larger than others, and do vary in their magnitude even from the smalness of a Coriander seed to the largeness of a Pea, as he there tells you. Some of these are planted in the fore-parts, others in the

the back parts, some in the upper parts, others in the lower parts thereof; the upper parts thereof do reach even to the Styloidal process, and to the lower and back part of the Mandibles; the lower thereof do descend near the sides of the *Thyroidis*, between the Spine and Thoracick vessels, and *Thymus* into the *Thorax*; and in such who have arrived at ripe age, this is taken by some for the *Thymus*. In Sheep and Calves, and the like creatures, these glandules are seen to be very numerous, running from the Throat to the *Diaphragma*, and so do descend even to second series of the vertebres of the Neck and *Thorax*. They do bear Their colour. the same colour of those of the Neck, save only that they are somewhat redder which are planted downwards, those more pale which are placed above. Their substance and Their substance and figure. figure do no ways answer those glandules which are placed about the Neck, Thighs, or under the Armpits; they seem to belong to the reductive glandules, and are made for the same use, as for the reducing the Their uses. superfluous humidity of the nerves, which

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Struma's
and swell-
ings do
most fre-
quently
happen
here.

which they receive into the veins and lymphatick vessels next to them; and this is commonly seen in these maxillary glandules, and in many others planted hereabout, framed for the exonerating and discharging of the superfluities of the nerves every way, and therefore whether they do depose the same either into the veins, or into any other parts by them, their use is of the same nature in respect of the nerves: And that which is worthy note, is that Struma's and Scrophulous Tumours do most generally happen in these glandules and the neighbouring glandules, because these with them being any ways obstructed, they do not perform their usual office, and so give a ready way for the preparation and make of these said Tumours, as I shall more largely demonstrate in my second Book, when I shall shew the difference between *Struma's* and *Scrophulas*, as to their Species and Originations.

CHAP.

C H A P. VIII.

Of the Tongue, and its Tonfils.

THE Tongue in *Latine* called a *Lingua à Lingendo*, being the Instrument both of Speech and Taste, and the help of sending down both meat and drink into the Stomach, is placed in the mouth under the Palate; and this in its upper part hath in it somewhat of a glandulous flesh lodged under its *Cutis*; inwards and downwards it's seen perfectly musculous, and does every way shew the use of its muscles. *Arantius* is one who will have this to be a glandulous part, and if we may credit him, he doth assign its composition to be framed out of three various substances; for immediately under its membrane, there's somewhat of a pulpy substance about its root especially, the other substance of the Tongue

Arantius will have the Tongue a glandule, although improperly.

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Tongue is framed of most thin and implext fibres, amongst which is planted fat, peculiarly proper for keeping them moist, and making them more fit for use, and this may be one great cause why he was so ready to give it the name of a glandule, and this his assertion he is ready to confirm with these three arguments: As the Tongue hath in its substance all kind of fibres, and these so intertext, that they cannot be divided one from another, as may in other muscles. Secondly, There's no ligamental fibres planted in the Tongue for its strength; as is in other muscles. And his Third is, No muscle tasteth, but the pulp of the Tongue is the instrument of Taste, as *Piccolom*; and therefore *Arantius* affirms that the Tongue is no muscle, but a glandule. But we on the contrary shall find that the Tongue's fleshy part is musculous, when as in all the differences of animal motion, to the most subtile vowels, syllables, and pronouncing of Letters; all which do most suddenly express the conceptions of the mind, never tired in their motion, being either contracted,

The
Tongue
proved to
be a muscle.

Of the Tongue, and Tonfils. 61

ed, dilated, doubled, or laterally moved, according to the minds pleasure performing all its actions; and without this were a muscle, and had others joined in consent therewith, these laudable motions were not thus to be performed by it. But our discourse at present not being concern'd with muscles, I shall shew Dr. *Wharton's* Answers to *Arantius*, where he first convinces, That the fibres of the Tongue do evince it to be musculous; and that its substance, for the most part thereof is musculous, which appears from its various motions which it performs, and the variety of its fibres so diversely intertext, do only suffice for the diversity of its motions. Secondly, it's no ways necessary that every Muscle must needs have a *Tendon*, but that which hath a fleshy beginning may have the like end. Thirdly, That Nerves do pass through its whole substance, and this is perceived in a *Hemiplegia*, in which is seen very oft one part may be sound, and the other perplexed with a Palsey. And then lastly, the musculous part of the Tongue doth not taste, but the membrane which does

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does cover its glandulous pulp, especially near its root; and thus by the intervention of this membrane it takes notice of all sapours. Thus much of *Dr. Wharton*.

Of the
Larynx,

Several
glandules
given to
it.
Two very
large ones
at the root
of the
Tongue.

The *Larynx* is formed of diverse parts that it may freely enjoy its office modulation of the voice, and this requiring a continual stream of moisture to afford it common liquoring, it hath several glandules placed as Sponges for its collective uses, amongst which are two very large ones, conspicuous at the uppermost seat of the *Larynx*, or rather at the root of the Tongue, one on either side; and these by the *Greeks* are called *μαλίσματα ἀπὸ τῆς ῥιναρρίας τοῦ ἰσχυροῦ*. lodging in the narrow passages of the *Fauces*. By the Barbarians they are commonly called *Amygdalæ*, yet no ways carrying in them the likeness or figure of an Almond; in *Latin* they are called *Tonsillæ*, and at this day do bear the *English* name of Tonsils amongst us: They are covered with the same coat as is the mouth, and are indued with small Veins and Arteries, arising from the Carotid Arteries and Jugular veins; and, as *Whar-*
ton

ton faith, although in found Bodies they are lefs protuberant, yet in a morbid body, where thefe are much inflamed or tumefied, they do carry a good refemblance of an Almond; and hence it is prefumed they had this name given them. They are loofe and fpongy in their nature, and are of a fimilar friable fubftance, much refembling Honey and Oyl concreted together by cold, fave only they are more firmly adherent as it were by a membranous connexion; foft to touch, but being boyled, hard: for upon their boyling, they do lofe their porofity, and fo become indurate: they have various Ductus's, and thefe proper to themfelves; they have one *Sinus*, both large and oval, on either fide opened into the mouth, whole skirt doth obtain two large ones, and much leffer cavities; in the fame manner are alfo many protuberancies, like little *Papillæ* or Teats, difperft through the glandulous root of the Tongue, every of which have their proper perforations allowed them; and out of thefe various *Foramina* is a *Mucus* fent forth, difpofed thus by the root of

They have
various
Ductus.

64 *Of the Tongue, and Tonsils.*

of the Tongue, where these glandules are most thick (the mouth being opened) doth send the same by their common cavities into the Throat; and this cavity in an Oxe will admit the entrance of a little finger into it. *Fallopins* hath observed, that sometimes the opening of this great *Sinus* doth in some measure represent a small Ulcer, and is oft-times treated and taken by the inexpert Chyrurgion as the same; this oft-times hapning in the mouth by a plenty of Tumours falling into this glandule, and so causing it to give its thus patent appearance, as shall be made good by some Observations thereof at the end of this Chapter: Under these Tonsils are planted two others, next to the lower Region of the *Larynx*, one on either side; at the sides of some of the first *Annulars*, or Rings of the Windpipe, these because they are guifted with many small Veins and Arteries, do carry a more bloody and solid substance in them than other glandules, and do resist the Knife in dissection more than others. There's much controversie about the uses of these

Two more
under
these, next
to the
lower part
of the *Larynx*.

Of the Tongue, and Tonfils. 63

these glandules, some supposing they are framed for moystning the *Larynx* outwardly with a viscous and pinguid humidity, and so making the Cartelages more apt for motion; but because there is not much need of them for this use, I do suppose they may more properly give assistance to the Salival vessels; others, with *Riolan* do affirm, that they are framed for collecting the humidities which are sent thither from the Brain; and with him do allow that these were here planted for preventing the fall of the same upon the Lungs; and that this may appear somewhat probable, he enlarges upon the blowing of the Nostrils, and in sucking in of the Palate, by which we find a kind of mucous slimy matter or spittle coming thence, which must necessarily proceed from the Brain; so also he supposeth that that which enters the Tonfils, may also distil and fall from thence, for in such creatures who do want these glandules, as Peacocks and the like, who also want Teeth, nor do not chew their humidities, in such it doth immediately fall into the cavity of the mouth, not
F into

A Contro-
versie a-
bout their
uses.

66 *Of the Tongue, and Tonfils.*

into the *Thorax*. Again, if the excrements of the Brain must first necessarily fall into the mouth before they enter the Lungs, and then into them likewise; these Tonfils will make nothing for their sufflamation.

Four uses
allowed
by *Whar-*
ton.

A second use which some do attribute to these glandules is, that they do convert the humidities sent to them from the Brain into spittle: Against which assertion we offer this objection,

What the
humour is
which is
sent into
the mouth
by them.

The humour which is thus sent into the mouth by the glandules is not spittle, but rather some mucous and pituitous matter, not much unlike that which is dispatcht by the Nostrils, and what difference this carries from spittle, every man may easily judge: but of this more fully, and more properly when we come to the Salival glandules of *Steno* and *Wharton*. A third use given to these, is to keep the Tongue moist, and all its circumjacent parts; this use may be allowed them, the humour coming from them naturally being mucilaginous, and therefore most proper for keeping the parts most lubricous; and moreover, the small Lymphatick vessels or Salival vessels, as also the small cavities

cavities of the membrane of the mouth may very well allow the same, especially when the Mouth and Tongue are moved, the which every one may experience in himself when he pleaseth. And hence when the nutriments are chewed in the mouth, partly spontaneously, partly by the masticated nutriment, this liquor thus expressed out of the glandules doth much more plentifully flow into the mouth, both for the framing a better mixture, useful for the fermentative preparation of nutriment, as also for a more ready and more easie deglutition of the same: In rest therefore when the Mouth is not moved, and when the effusion of this liquor doth also cease, as is generally seen in those which are asleep, the Mouth and *Fauces* do soon become dry, being robb'd and deprived of this liquor, especially if they do sleep with an open mouth. A fourth use is, That they do help Tasting, the which cannot be done without moisture; of which Opinion our worthy *Wharton* is, who allows these the primary Organ thereof, the moister parts most relating to spitting; both which do much con-

68 *Of the Tongue, and Tonsils.*

tribute towards the extraction of the tincture of meats, as also towards a plentiful mastication ; and so may more properly be allowed to be framed for the purpose of Tasting or Gust's sake. For dry things, without having some tincture in them, are altogether useless as to taste ; when therefore the mucilaginous humour is less fit for the extraction of Tincture, and also less proper in mastication for mixing with the meats, how far this may make towards tasting, any one may judge ; but how far it may conduce towards a gust, when it is as its proper Organ, is already described by him. The true uses hereof, allowed by *Wharton*, are these five, which I shall only name: As First, he declares these glandules the primary Organ of Taste ; where he also writes, That in all parts of the Mouth in which Taste is perceived, this glandule by its intervening membrane doth act the same ; Nature never interposing between the gift which is to feel, and the Organ it self which feels it ; when as therefore the part is seen every way exercised in Taste, this approaches near the gustile object, and

Five uses
allowed
by *Whar-*
ton.

and this is necessary that it should be the instrument of Taste, and if it be the instrument, it doth thence convince its gift, which is by him called the first use thereof. The Second use allows them as an excretory Instrument, its office being to separate some mucous and pituitous matter, falling from the lower part of the Brain, by the nerves especially; those of the third pair distilling and flowing thence, partly from the sanguinary mass effused by the Arteries, and so refunded into the *Fauces* and Mouth, as is already described by him; but this is readily refuted by *Diemerbroeck*, when he writes, That whereas *Wharton* doth say that these glandules (without all reason) are endued with a notable sense, and that they are the true and primary Organs of Taste, and supposeth that the pituitous matter flowing from the Brain to them by the Nerves, (as if thick and viscid matter could pass through these minute and visible pores of the nerves so plentifully) is a thing which requires not great difficulty to refute, he allowing them to be a great productive towards this

faculty of Tasting. A Third use of these glandules he allows is, to moysten the *Fauces*, *Larynx* and Tongue, for their better and more easie respiration, that the voice hereby may be more sound, and that deglutition may thereby also with more ease be performed. His fourth is, That in plentiful Catarrhs of the Brain, the Nostrils at this time being obstructed, part of the matter being imbibed into their spongy substance, may hence be dispatcht and discharged by the mouth. And his last is, That by its fermentative faculty, the liquor which thence comes into the Mouth, and so entring the Stomach, doth therein promote digestion; by whose acidity also it doth contract the same, the which doth chiefly tend towards the promoting a fermentation, and is the chief cause thereof.

History 1.

Langius Epistol. 7. Tom. 2. tells us there of a Noble man, who being afflicted with a continual Cough, arising by a Stone concreted in his Tonsils; Physicians using all drying Remedies, in hope of stopping his Rheum, which they suspected was the

the occasion of his Cough; by the use of which the Muscles of his *Larynx* were much tumefied; by *Lan- gius* his advice, Emollients and sup- purating Medicines being prescribed, the Tumour began to grow soft; and a strong Cough arising hence by this distillation, did herein frame a kind of Lime-stone, much like to the Chalk-stone or Tophies which are usually seen in the Joints of those which are troubled with the Gout, arising chiefly from glassy flegm.

Joannes Jessenius also writes of one, History 2. who having a Tumour in his Ton- sils, so as that he could scarce breath, or swallow any nutriment, who ha- ving made use of many drying Gar- garisms made of Red Roses, Balau- stians, with Roch Allome, and the like; and not well mundefying the whole, by which the thinner part was dried up, whilst the more Terrene part thereof was left remaining be- hind (the which do frequently hap- pen in *Ædematous* Tumours) this grew into a Chalky and Stony sub- stance, the which advancing in hard- ness, and encreasing in bulk, the Muscles of the *Larynx* being here-

72 Of the Tongue, and Tonsils.

with extended, his breathing grew more difficult, and a distillation thence arising, by his strong coughing, the patient forc't out the Stone which was lodged therein, and his Spirits very speedily recruited, and he himself suddenly restored to his former health.

History 3.

Forestus lib. 14. de Aegritud. Lingu.
Obs. 26. hath this History of a Woman about 23 years of age, who for a long time having much pain about her Mouth, near her Chin and lower Mandible, under her Tongue, in the Musculous parts thereof, and about the root of the same; *Peter Frederick*, the Chyrurgion, who visited this patient daily for some time, and perceiving a hardness still continuing, did hope that he might bring the same to suppuration, the which he endeavoured by a cut Fig, applying it to the place; the tumour beyond expectation growing more soft by the use hereof, at length did break, whence issued a little Stone, somewhat hard, and forc't it self thence without any incision, the bigness of a Hasel-nut; this being gone, all pain suddenly ceased, no suppuration,

ration, or *Sanies* or matter followed it; and that which herein was worthy of Observation was, That the lips of the wound healed up without any help of Medicine. Soon after which, he writes he saw just such another coming out from these parts; somewhat larger than the former. And

Diemerbroeck tells us a History of History 4. a Woman of *Brenkelens*, who in the year 1659, in the month of *April*, upon eating of *Damask Prunes*, which had been boyl'd, and upon her over-ready swallowing one of them, the Stone thereof past into the mouth of the great *Sinus* of this glandule, whence the glandule immediately tumefied, in that measure that it shut up both the passages of her eating and drinking. So that in four days after the sick Woman could neither eat nor drink, he being sent for to consult her distemper, her Tongue being kept down, her glandule was seen very much tumefied in the right side, but little inflamed; and this apertion already discoursed of, more than ordinarily opening, not seeing the *Pruine-stone*; she after

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ter taking the Decoction of Barly, with Syrup of Marsh-mallows mixt together, he ordered her to suck it into her Mouth, and putting his Thumb to the outside of the tumefied part of the glandule, and strongly compressing the same, commands the Woman with her utmost strength to swallow down the same which she had put into her Mouth; the first liquor, upon her thus endeavouring, threw it self forth by her Nostrils; but upon the second tryal, when his Thumb had made a considerable compression outwards, and keeping the Tongue down and inwards, this stone flew out of the glandule into her Mouth, presently after which she swallowed both meat and drink very well, as she formerly did. And the same Woman, he also writes, in the year 1664. had the like mischance happened to her again upon eating of stewed Pruines, in the month of *May*, whose glandule catcht into it another Pruine-stone in like manner as the former, which was cured the second time, but with more trouble. Another like case happened in the year 1661. in the month of *December*,
upon

Of the Tongue, and Tonfils. 75

upon a certain Citizen, who upon ^{History s:}
eating of Cheefe, and having a piece
of hard crusty Cheefe fallen into this
cavity, hindring his whole swallow-
ing; this Cure did not succeed, he
tells us, with the same ease as the for-
mer, but took many days tryal be-
fore this Cure could be effected.

CHAP.

C H A P. IX.

Of Wharton's Salival or Maxillary Glandules, together with Steno's new Salival Glandules.

THe Muscles being removed, besides the two longish and round glandules, bordering at the beginning of the *Æsophagus*, are planted many other fleshy Glandules, and conglomerated out of many others, as Glandules, Lymphatick Vessels, Arteries, small Veins, and Fibres of the Nerves under the Tongue, about its Bridle, bringing a continual *Mador* or Dew by the smallest Lymphatick Vessels to the Tongue. Moreover, out of either side from this great and large glandule, which carries in it the substance of the *Thymus*, or very much resembling

Of the Maxillary Glandules. 77

sembling the *Pancreas* of Man, coag-
 mentated out of many small frustles
 of Membranes and Vessels joined to-
 gether, doth proceed a certain *Ductus*
 or Pipe, planted upon the middle
Tendon, between the fleshes of the
 Digastrick Muscle, the which from
 its use hath the name of the Salival
Ductus given it. And although this
 was unknown to the Ancients, and
 kept in the Clouds in former times,
 yet this by *Glisson* and *Wharton* is
 now brought into an apparent light:
 yet this was not altogether kept from
 all the Ancients, for we may read
 that *Avicen* lib. 3. *Fen.* 6. *Cap.* 1.
 calling these the two Salival effuso-
 ries, keeping the Tongue moist. *Ga-*
len also lib. 11. *de usu partium* cap. 10.
 hath these words of them, The
 Tongue being dry, cannot effect its
 motions but very slowly, Nature
 therefore against this hath wonder-
 fully provided, that it might not
 readily be surprized with this affect;
 and in order thereunto, hath at each
 side of the *Larynx* seated carnos
 glandules, serving as Sponges to col-
 lect moisture for the Tongue's ser-
 vice. Both these *Ductus*'s, as they
 do

The sub-
 lingual Sa-
 lival Du-
 ctus.

78 *Of the Maxillary Glandules.*

Whence
they do a-
rise.

do carry the form, so also they do bear the substance of Veins, but are somewhat thinner, having no great cavity, larger in Man than in many Beasts, and yet in them seem larger in some than in others. On either side doth arise one out of the afore-said glandule, having many small Originations passing into one *Ductus* or Channel, ascending obliquely upwards from this glandule, and carried even to the middle of the mandible, planted between two small glandules, the which having past, it marcheth directly on towards a Nerve of the seventh pair, the which having arrived at and somewhat beyond it, it ends near the *Frenum* of the Tongue, about the distance of a transverse finger from the Teeth, and is opened into a peculiar glandule, the which by some is called *Ranina* and *Hypoglottis*, invested with a thin and porous membrane, planted under the Tongue on either side, near the Ranine veins; between the flesh which ties the Tongue to its neighbouring parts, and the glandules substrated at the Basis thereof, being there planted as two soft Sponges,
for

for imbibing the Salival liquor which thus comes from these Channel pipes, and so receiving the same into them.

Besides the aforesaid *Ductus*, there are two other placed, one on either side, found out in the year 1661. and shewn that year in the month of January, by Jo. Vanborn in the publick Theatre at *Leyden*, and these he call'd *Steno's Ductus's*, he being the first which demonstrated the same; these arising from the great glandule at the root of the Ear on either side: These *Steno* calls the conglomerated Parotidal Glandules,

Two others lately found out.

the which being dissected, many small branches thence arising, are seen to spend themselves into these *Ductus's*; they run outwards to the center of the Muscle called *Buccinator*, and do end in the cavity of the Mouth. Besides these, there are some other small Salival Vessels conspicuous in the Mouth, especially in the Palate and Cheeks, of which we have already discoursed in our former Chapters. *Des Cartes* seems to be unacquainted with these Salival passages, when he writes that this spittle doth arise from the Stomach;

Other Salival vessels.

Des Cartes seems his opinion about the Origination of Spittle.

mach;

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mach; and as a guard to defend his assertion, he brings this reason, That some parts of the arterious Blood do fall into the Stomach and Guts, the which do there perform the office of Strong water, in promoting the digestion of nutriments; and from these being hot, he says vapours may easily ascend by the *Æsophagus* into the Mouth, and by this method allowed there to form this *Saliva* or Spittle. Now whereas it manifestly appears that this Salival Juice or Liquor does proceed from the Head and its glandules, and whatsoever does ascend from the Stomach doth readily occasion vomiting, the which doth not readily happen in this Salival juice: When as also in pituitous persons, and old men, whose Arterial and Venal Blood is both cold and small in quantity, as to the supply of all parts, and also falling hence to the Stomach, from whence a small quantity of vapours may be allowed to ascend from thence to the Head by the *Æsophagus*; this *Saliva* cannot be small, but most plentiful; and this doth sufficiently deny *Des Carter's* argument and proposition.

It

Of the Maxillary Glandules. 81

It therefore remains, that this spit-
tle doth not pass and ascend by the
Æsophagus, but that it doth fall
from the upper parts downwards in-
to the mouth; and since this flux is
seen so plentiful, our next enquiry
should be by what vessels it should
make its passage, and to what glan-
dules it is thus sent and dispatcht,
and how out of the same discharged
into the Mouth. *Wharton* writes,
that the same doth distil out of the
Nerves, but these having no such
sufficient passage in them for the
ready dispatch of the same, how can
these properly be allowed its proper
Instrument? In this therefore his
opinion carries not much vigour;
some others there are who do sup-
pose that the same is drawn from the
Chyliferous vessels; but these not
reaching so far, I cannot see how they
can defend their assertions. *Deus-
sius* doth suppose that this is poured
out from the Lymphatick Vessels in-
to the glandules, and from thence
to be sent into the mouth; which
opinion, although it may carry a
fair resemblance of truth in it, yet
certainly both the *Lympha* and *Saliva*,

The true
Originati-
on of *Saliva*.

Deussius
his opini-
on hereof.

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va, although they do not much differ in substance, as to their thickness, yet they have the same Origination, and do both arise from the Blood it self; and since this is not done by the venous Blood, as drawn from the glandules and other parts, yet this separated liquor may well be granted to arise from the Arterial Blood, because the Arteries do infuse the Nutritive Blood to all the parts of the Body, and amongst the rest to these glandulous parts also; whose more serous and subsaline salival parts being most fit for giving nutriment to the glandules, with the admixture of Animal Spirits flowing through the small Nerves, is separated from the other particles, and sucked up by the glandules, and in them by a specific manner is there somewhat digested, and brought into another manner of preparation, and whatsoever is there redundant from their nutrition, is indued with a light kind of acid quality, and this is that which falls thence into the Mouth by these Salival *Ductus's*, as in other divarications of the Arteries, so also in these glandules the Arteries

Arteries are seen to obtain but small pores or passages, by which they do depose this liquor into these glandules, and this large and great Salivations do prove, be they either Spontaneons, or made so by Art, in which such a large plenty of spittle is discharged, that nothing but the Arteries could yield them such a supply; and it's also very credible, that these do take into them the superfluities of some Nerves, as I formerly have shewn, and do transmit the same into the next Vessel, as it is the usual custome, amongst several of the glandules: And when by chance a greater flux than ordinary is made by the Nerves to the face, than can be prolated by the habit of the part, and this remitted by the Lymphaducts to this glandule, the Face hereby is apparently seen to swell, and blown up, as it were tumefied by an edematous tumour, as we find it frequently happens in such who having had pain in their Teeth, at whose farewell we have commonly seen the Face to swell very much. And since we have apparently shewn how this *Saliva* doth pass from the glandules

84 *Of the Maxillary Glandules.*

What
Spittle is.

The qua-
lities of
Spittle.

into the Mouth, our next enquiry will be, to find how it's separated from the Arterious Blood, and also declare what this Salival Liquor is. Spittle therefore is a light fermentacious ferous and lymphid liquor, separated out of the Arterious Blood in the *Parotides*, and in various glandules and glandulous fleshes of the Mouth and *Fances*, effused by the Salival Vessels and other Salival passages into the Mouth: As to the qualities of this *Saliva* we find little hitherto hath been written as touching them, nevertheless if we well examine them, they will sufficiently shew that this is not a simple body, but a compound and lubricous, a liquor less fluid, but somewhat viscid; and yields no spumosity out of it self, but gains the same by the motion of the Air and of the Tongue; of it self it hath neither Sapour or Odour in sound persons, the which in sick people it readily entertains from their discrasy of humours, and mixtures of other humours therewith: It's no easie matter to describe its exact and singular composition, the which notwithstanding is very admirable; for it
joyns

joyns it self with all sorts of nutriment, and there is nothing which enters the Mouth, which it takes not notice of.

Its uses are various and admirable, As to its use, being much and good.
 as 1. Meats being chewed in the Mouth and this mixt therewith, it gives them a more easie deglutition, without which they being dry, would not without much trouble pass the same, as is seen in Fevers, and the like. Secondly, This takes out the soporiferous quality from dried meats, that is, the lapid Salt, which is not to be done without moisture. Thirdly, It extinguisheth thirst by giving its moisture, whence it is that great spitters are seldome dry. Fourthly, It moistens the inward parts of the the Mouth, *Fauces*, *Æsophagus*, and the like; and then also it promotes fermentation of the nutriment sent from the Mouth into the Stomach, and is its primary ferment, being as a light acidity tempered with a Volatile Spirit in plentiful Water. Some Physicians do make this difference between *Sputum* and *Saliva*, The difference between Spittle and Saliva the first they understand to be a thin humour redundant in the Mouth

with trouble, such as is usually sent thither by Catarrhs, or generated by any corruption of the *Saliva*, or thrown forth by coughing out of the Lungs: By *Saliva*, they do suppose the natural liquor not superfluous in sound Bodies, nor excern'd, but mixt for the moistning of nutriments of the mouth, necessary for the preparation and fermentation of Digestions, as shall more fully be discovered, when we shall treat of the Liver.

Sometimes it happens that these Salival Vessels are cut, as have been seen in wounds of the Cheeks, by which there is perceived a plentiful stock of lymphatick Salival liquor to issue out thence, and by this its continual flux, it makes the wounded part not easily curable; as happened to a Noble man, whose Cheek being wounded by a piece of Glass Bottle, the wound being almost cured by the Chyrurgion, save only in its middle, whence issued a perfect and continual gleet, which continued for about fourteen days (the which past by this Salival Ductus, unknown to the Chyrurgion) he not with his utmost skill being able to put a stop thereto; by

Observat.

by consulting better advice, and by application of an actual Cautery thereto, it speedily stoppt, and the patient suddenly recovered. *Aquapendens* relates just such another story.

Of the Thorax, and the Glands
belonging to it.

The Trunk of the Body is that
we call the middle Ventr;
~~and this is the cavity which is up~~
wards circumscribed with Clavicles
downwards with a Diaphragm, on
either side with the Ribs, forwards
with the Sternum and backwards with
the Bones of the Back, in this, and
under what command are plac-
ed the Heart, the Lungs, Alveoli,
Liver, Spleen, Stomach, Pan-
creas, &c. &c. to which also is
added the Neck, the Appendix
G 4 CHAP.

We begin our discourse of the gland-
ules here, in the Breast.
The Breast is both in Men and Wo-
men, and is in number, placed
over the Pectoral Muscles, and cover-

C H A P. X.

Of the Thorax, and the glandulous parts thereunto belonging.

THe Trunk of the Body is that we call the middle Venter, and this is that cavity which is upwards circumscribed with Clavicles, downwards with a *Diaphragma*, on either side with the Ribs, forwards with the *Sternum*, and backwards with the Bones of the Back; in this, and under whose command are planted the Breasts, the *Pleura*, *Mediastinum*, Heart, Lungs, *Thymus*, *Larynx*, *Æsophagus*, to which also is annexed the Neck as its appendix, We begin our discourse of the glandules here with the Breasts.

Of the
Breasts,

The Breasts both in Men and Women are two in number, planted over the Pectoral Muscle, and covering

ing it; in Man they are smaller than in Women, they being their proper instruments for lactation; and these do encrease with their years, and in some Countreys they are seen to grow to a prodigious largeness, as in diverse parts of the *Indies*, and the like. In some Women these have been so large that they have been seen to suck their own Breasts; in others also the Child hath lodged sucking, as if he had laid between two Pillows; they generally do obtain an Hemisphere figure, and a soft and whitish substance, being framed of many glandulous Bodies, whose largeness are also various, having several channels and pipes sent to them. *Riolan* and *Wharton*, against *Autopsia* or Ocular demonstration, do write that the Breast is nothing else but one whole glandule; no ways divisible into distinct globulars; and yet they do declare that in morbus Bodies they have seen these distinct conglobated glandules: The which if in sickness, I am sure must also appear in such as are in health. One great glandule is placed in the middle of the Breast, the rest

Riolan's
and *Whar-*
ton's opini-
ons refu-
ted.

rest being but small, besides which, infinite plexures of the Milky Vessels are interjected amongst these glandules, the which mediating, not only the Milky Juice is carried to all of them, but the smaller glandules do also effuse this Milk into the largest amongst them. Again, in these glandules are many large and copious pores, in which, as in so many small Cells, is the Milk reserved, till the time of its being suckt up, unless it doth flow out thence of its own accord, by its over plentifulness or thinness. The Nipple is planted upon this great glandule, the which is a fungous small Body, invested with a thin *Cutis*, and perforated with many pretty Orifices, the Lacteal Ductus doth terminate in these glandules, and the Milk, as through a pipe, is let out thence, at the infants sucking the same. This glandule is of exquisite sense, and carries and gives pleasure in the sucking or contracting thereof, by which both the bulk of the Breast is lessened, as also its weight. The glandules of the Breasts have five vessels allowed them, as Nerves arising from the Intercostals,

The glandules of the Breasts allowed five Vessels.

tercostals, plentifully arriving at the Nipples, giving them the sense which we see they do obtain. Secondly, Arteries for their nutriment. Thirdly, Veins appointed for bringing Blood towards the same, the which in Nurses sometimes having too much thereof, this is carried from the Breasts to the Subclavian Veins, even as the Chyle is carried by the Thoracick Ductus; and being numerous and great, for they do not only carry the remaining Blood, collected from the Nutritive, but in such also as give Milk, they do discharge part of the redundant Milky Liquor to the Subclavians, the which is performed by these Veins. The Fourth are the Milky Vessels, and the Fifth the Lymphaducts bestowed upon them. Those Milky Vessels are perceived by the Arteries and Veins being variously interjected in the glandules of the Breasts enated from the lower part, and meeting together in the Center thereof, whose communion and continuity with the Chyliferous Ductus lodging in the Trunk of the Body, hath not till of late been found out by the best Anatomists,

mists, they not being conspicuous; the Chylous juice not remaining in them, nor more detained in them than the Urine is, in the Ureters, but by the compression of the respiratory Muscles, and those parts through which they do enter, it's easily propell'd, and through those that it passeth. Neither is it much to be wondered at, that these should not plainly shew themselves to the light, when as the Thoracick Chylifque Ductus it self being large enough, running according to the length of the Spine, hath never till of late been found out by the most accurate Anatomists; nor by them could be demonstrated, the which in our days appears as clear as the light it self; the use and reason of the carriage of these to the Breast may very well grant the same, although denied and obscured from ocular inspection. *Antonius Everard* *Tract. de Ortu Animal.* observing a manifest deduction of the Milky Vessels in a sucking Whelp, thus saith, That some of these Ductus's do arise from the descendant trunk running about the Abdominal Muscles under the fat, and that the glandulous substance

stance of the Breasts did carry the matter of Milk in them, the which having manifest pipes framed for them, doth convey this Milk into a common channel, and this is thence suckt out by the Nipple. And *Pecquet*, anno 1654. before *Riverius*, found and shewed in a sucking Whelp, near her third upper Rib a Milky channel reaching to the Breasts, from whence a great plenty of Milk succeeded; which experiment he hath very oft shewn in young sucking Puppies; and as this of *Antonius* is found in Whelps to arise from the descendant Lacteal Trunk, so in Women they are seen to arise from the ascendant Thoracick Trunk, planted at the Breasts in the Breast. The which happened in a Scriveners Wife, who, History: after her having lain in about a month or five weeks, and having received a fall, complain'd of the little Milk she had in her Breasts, and that if her Child should suck with any strength, she felt a great pain descending from her Breasts even to her Back, and about the middle region between her Scapula's; but somewhat lower she seemed to swell, and

and began to perceive some pain about her loins, the which upon the Infants not sucking, she perceived nothing thereof: And without doubt this happened by reason of some impediment which hindred the transition of the Milky Vessels to the Breasts; and hence this Suction being made in the upper part thereof, a plentiful Chyle not succeeding from the Thoracick Ductus, this pain was excited by the same Suction collected from the Breasts even to the Thoracick Ductus, she never having any great quantity of Milk coming thence, so that the Child was forc't to be put out to nurse. Let this serve as one History, amongst many which might be introduced as to the confirming the same. And this may suffice to confute all such who do suppose that the Chyle is not carried to the Breasts by the Milky vessels, but by those Arteries which with the Blood is conveyed thither, and from these again separated from the Blood, and so turned into Milk. The primary use of the Breasts is to breed and to form Milk, and to prepare the same as proper nutriment for the Infant. Milk
it

The use
of the
Breasts.

itself being a sweet and white Juice prepared in the Breast for their proper nourishment. I shall not here enlarge as to its frame and make, being by some allowed to be made of Blood, and others of Chyle; many other Authors having spent much time in giving the Rudiments of its composition; my task more closely relating to the glandules. All our best Anatomists allowing its generation to proceed from Chyle, and this the substance of the Chyle doth very well set forth, there being no great matter of difference between them, either in their substance, sapour, or colour. And how this Chyle is converted into Milk, hath as yet but by a very few been demonstrated; all the glandules of the Body being designed for one and the same use, that they may take into them some Lymphatick humour out of the Blood (as *Saliva* in the Mouth) and perfuse the same with somewhat of a subacid quality; and this is given both to the Blood, to the Chyle, and to other humours, for their better and more ready separation. And because

Milk generated
from
Chyle.

cause some may question the truth hereof, by asking if this be true, that Milk is generated from Chyle, and not from Blood, how happens it that in a large flux of Blood, the Milk doth lessen in its quantity, or grow defective? To which I give this as a ready answer, Milk is not always deficient on this occasion, if the Woman eats well; and when this is deficient, this happens because Nature is more intent in taking care of, and providing for a greater necessity, as to the restauration of the Spirits of the whole Body, by calling and summoning in all the Chyle to the Heart, and converting the same to Blood; and doth send none of it, or if any, but a very small quantity thereof to the Breasts. And such who do defend the Milks origination to proceed from Chyle, do strengthen their assertion with these reasons: That they do suppose that the Chyle is either directly carried to the Breasts from the Milky Vessels, or first received into the Veins, and circulated with the Blood by the Ventricles of the Heart, and so thence effused by the Thoracick Arteries into the Breasts,

The defence of
the assertion
thereof.

Breasts, and there the sanguinary part seern'd from the Chylous, and this reduced by the Mamillary Vessels into the Body. And that this is Milk it self, and kept and reserved in the porosities of the Breasts for the Infants use. The first use hereof is defended by all Patrons of Anatomy, but the crowning this demonstration, and confirming the assertion, would better appear when they would please to shew the peculiar Vessel, by which the Chyle should be thus transmitted to the Breasts.

Christus à Vega Comment. ad Aphor. History.

39. lib. 5. Hipp. writes of a young Woman of *Bruges*, whose Menstrues being obstructed she had Milk in her Breasts; the Physician to whom she was committed (did clear her from the blame which was put upon her by her Master, and) did excuse her modesty, by affirming that a Woman might have Milk by the retention of her Menstrues, without conception, she having out-lived above nine months in this condition, she hereby both shewed and declared her honesty and chastity, and so kept up her reputation; and in a few days

H

after

after her Menstrual flux broke upon her, and she continued well.

History.

Brasavolus Com. ad Aphor. 26. lib.

3. *Hip.* writes, That he hath seen strumous Tumours in the Breasts of Women; and he further declares, That he hath not only seen the same in Women, but also in the Breasts of Men; and in the year 1537. in the Month of *April* he had for a patient a certain Woman, which had Scrophulous Tumours, which accompanied almost every part of the Body, even to her Groins.

C H A P.

C H A P. XI.

Of the Thymus.

THis also is a glandulous Body, Is is distinguished with a threefold glandule. soft, spongey and white; this part in Infants is distinguished with a threefold glandule, and seems to carry somewhat of affinity with the substance of the *Pancreas* in such as are of riper years, but much thinner. It's annexed in the upper part of the *Thorax* to the division of the Subclavian Veins and Arteries, greater in Women and moist Bodies, than in Men and dry Bodies, it's of a delicate taste, and softer than the *Pancreas*. *Wharton* writes in his *Adenograph. Obs.* that he saw in an Abortive about six months old, the *Thymus* annexed to the *Pericardium*, in its lower part, and being thence bifutrated under the Clavicles descending out of the *Thorax* to the

sides of the *Trachea*. In Calves it's seen adherent in the lower part to the *Pericardium*, and encreasing into a greater bulk, passing up to the *Thorax*, divided, and descending on either side of the *Trachea*, running to the Maxillary glandules, and sometimes to the *Parotides*.

Nerves given to this.

He here in refuted.

Wharton doth attribute Nerves arising from the sixth pair to the *Thymus*, the which he supposeth do throw forth the nutritive liquor, inquinated either by some impurity or acrimony, for its depuration sake into this glandule. But this sentence of his is strange, for the Milky Vessels which are in these glandules can scarce be any otherwise found out than by the inspection of a Calf newly born, or nourished with Milk, as these that are interjected in the same manner in the glandules of Milky Breasts, which he takes for Nerves, and describes for the same. And he observes not what juice the *Thymus* doth carry in it for the nourishing of the *Fetus*, as whether it be Chylous or Milky, as *Harvey* hath it. The which Juice doth not pass thither by the Nerves, but by the

the Milky Vessels, and here made more perfect, and so transmitted thence to the *Cava*, and from thence to the Heart; and this Juice, because in young people, by reason of the over-dryness of their Milky Vessels that way tending, sends none, or if any, very little thereof to the *Thymus*; this part in such being either much lessened or contracted, as is seen in the Breasts of Women, when they are dried up from their Milk. *Wharton* also writes, That he hath seen Lympheducts frequently passing through this part, and thence discharging themselves into the Subclavian Veins; neither can it be dissenting to reason, when as in the preparation of the Lacteal matter, this *Lympha* is required for the promoting and forming the fervent fermentation in the Heart. *Regnerus de Graaf* calls this a conglomerated glandule, and in his many vituline dissections (in which he hath found this glandule always large, yet that which he ever observed thereof, that it is not less lessened in Calves than in other Animals after their Nativity) and that he hath found a notable

Lympheducts passing through this part.

This allowed a conglomerated glandule.

Ductus in it, repleted with Lymphid humour, which he hath accurately traced; but being never so curious in his laying it bare, this liquor did generally flow out of it, and the Ductus wholly vanished, before he could attain its *exit*, and forc't to try some other means to find out the same.

Of the
Heart.

The Heart, although its call'd the Sun of the World, and the principal commander of the vital actions, yet *Vesalius* writes, that he hath seen the left *Sinus* thereof to have in it near two ounces of glandulous flesh. *Tulpius* writes he hath found a pituitous *Polypus* in the left Ventricle of the same; the which I also found in the dissection of a young Gentlewoman, when I lived at *Normich* some few years since. It was the Opinion of the *Egyptians* to measure the life of Man according to the weight of his Heart; and this is both made good by *Terence*, and confirmed by *Dioscorides*. *Vesalius lib. 1. cap. 5. de hum. corp.* *Fabric.* writes of a young Noble-man, in whose left Ventricle of his Heart was found two pound of glandulous flesh, somewhat blackish;
much

History.

much like that of the Womb, extended in that greatness, that it manifestly declared the contraction of the Artery, and with this thus he lived many months: About his closing up his last sands, both his Animal faculty, with the principal functions of his mind continued very well even to his last minute, and that which forc't this change upon him, was a Gangrene which seized his left side in his Leg, the which bringing a further stoppage upon this Arteries pulsation, did soon put out his Candle. And Dr. *Walter Needham* declared in one of his late Lectures of Anatomy at the Chyrurgions Hall, that he saw a strumous swelling hanging at the cone of the Heart, that weighed two ounces.

CHAP. XII.

*Of the Œsophagus, or Gullet,
and its Glandules belonging
to it.*

BY the *Latines* this is called *Gula*, being as the only round pipe and channel, by which both the meat and drink which man takes into him for his nutriment and sustenance doth pass, and sent from the Mouth into the Stomach. This also is furnished with glandules both soft and spongy, appointed here for keeping it moist, and as some are appointed for the keeping the inward parts thereof lubricous and humid, which we have already demonstrated; so for the keeping the outward parts thereof in the same temper, Nature hath planted two lower glandules in the back part of the *Œsophagus*, near the

Of the Gullet, and its Glandules. 105

the fifth Vertebre of the *Thorax*; (in that place where the *Æsophagus* gives way to the great Trunk of the *Aorta*, carrying it somewhat to the right) and very oft-times they are so much hid between the *Æsophagus* and the Vertebres, that without much care and inspection they are not to be found out; they carrying in them somewhat of a Kidney in resemblance, cut in the middle, being inwardly convex, and outwardly concave; they do borrow their vessels from their neighbours, as Arteries from their next Arteries, and their small Veins which they have, do come from their next Veins, as well as their Lymphaticks, conveying the *Lympha* thence into the Lymphatick *Thoracick Ductus*. *Wharton* writes that they have Nerves also arising from the sixth conjugation, but whereas they do neither feel, nor are moved, these Nerves thus said by him to be allowed them may be well enough questioned by other Anatomists, they more readily being taken for Lymphatick Vessels, which he writes for Nerves. Some Anatomists do write, that these do not only moisten the

Where these glandules are planted.

106 *Of the Gullet, and its Glandules.*

Their
uses.

the outward part of the *Æsophagus*, but do believe that they do bedew the inward parts thereof for a more easie deglutition. But this is none of their proper use, for there's no such need of their outward irrigation, neither is there any transit made from the glandules towards the inward cavity of the *Æsophagus*. But their proper

Their pro-
per uses.

uses allowed by most are, that they are here planted for the collection of the Lymphatick liquor, and to gather and suck it up from the neighbouring parts, and so to effuse the same by the Lympheducts with the Chyle, as I have already demonstrated. These glandules sometimes are seen to swell so much by reason of affluxion of humours, that they do streighten and make narrow the *Æsophagus*; and thus keeping back the meat and drink from going in their right passage into the Stomach as its proper nutriment, by this famine and thirst they do rob and deprive mankind of those principles which should keep him from the grave. *Forestus lib. 1.*

History.

Observ. Chirurg. fol. 95. Schol. 276. writes that he saw a Beggar, whose whole Breast, Neck and Shoulders were

Of the Gullet, and its Glandules. 107

were altogether strumous, such an object he was, that the like thereof he never saw in his whole life. Another of *Forestus* is of a *Struma* in a Mans Neck, which equall'd the big-
History.
ness of an Egg, who fighting with another, was wounded in this part; his Father *Jordan Forestus* viewing this Patient, saw living Lice lodged in the wounded part: This man who for many years had this *Struma* in his Neck, no Chyrurgion daring to undertake his Cure, upon this accident having occasion to make use of a Chyrurgion, both his Wound and Strumous Tumour were by chance cured at once, and he discharged from his lowly companions.

CHAP.

C H A P. XIII.

Of the Omentum or Kell.

WE now arrive at the glandules and glandulous parts which belong to the third Venter, and having there laid bare the Muscles and the *Peritoneum*, the first we meet within this Region is the Kell called *Omentum quasi Operimentum* covering the Intestines, it being a thin and double membrane, much resembling the duplicature of a purse, arising from the *Peritoneum*, outwardly covering both the Ventricle and Guts; in its forepart it's tyed to the bottom of the Stomach, and to the Spleen, in its back part to the *Colon*; perfused with much fat, and plenty of Veins, and is therewith intertext like a Net. This *Omentum*, as *Veslingius* writes, is accompanied with variety of glandules, and these not alike

alike not placed alike in all persons, some having more thereof than others; planted here for collecting and gathering up, like Sponges, the superfluous moist humours which shall arrive here. *Riolan* writes he could never find any glandules in this part; they generally do appear but small, and that in the lower part thereof next to the *Pylorus*, and to the Spleen. *Wharton* also writes that they do much resemble the glandules of the Mesentery, and are designed much after the same manner, and for the like use; and in his 12 Cap. *Adenograph.* he writes that he found two glandules in the *Omentum*, one being large, not much distant from its commissure with the *Pylorus*; this glandule receiving into it the Milky Vessels of the first kind, arising from the bottome of the Ventricle, running in the *Omentum* according to its length; and they are distributed into the substance of this glandule, as other Lacteal Vessels of the first kind, and others arising thence are carried downwards to the right end of the *Pancreas*, and at the first view would be thought to enter it; but passing by

This is accompanied with variety of glandules.

They are said to resemble the Mesenterical glandules by *Wharton*.

Two large ones found by him herein.

by the same; they march on to the common receptacle, and do discharge themselves into it. The other somewhat less, is planted near the Spleen, and this hath been seen doubled and trebled, and sometimes manifold; he there tells you he hath seen it in a Horse, as twelve large glandules, whose Spleen did weigh ten pounds. But this may be attributed either to preternatural effects, or their number viewed to multiply and increase in morbus Bodies, as in Strumous or Scrophulous diseased Bodies, they not so evidently appearing or shewing themselves in Bodies that are sound; as shall be made good by diverse observations of *Hildannus* and others at the end of this Chapter; and where any of these do thus succeed, they must fall upon the adventitious glandules. For in the *Omentum*, as also in its glandules, various preternatural effects do evidently shew themselves, their diseases arising from one and the same Origination, and do for the most part bear the same cause, whose dependancy comes and proceeds from Obstruction. Hence is it that this is sometimes seen to arrive

Various
preternatural
effects
shown in
these glandules.

rive at such a monstrous bulk, as Authors have writ it hath been seen to receive, and to receive those unusual shapes and forms, which diseases are readily seen to put upon it. As a truth of its running into a very great bulk, *Fabritius Hildanus* doth tell us of a very remarkable History thereof, happening in a Woman, who being opened after her departure, her bowels were seen very healthful, excepting her Kell, the which grew and encreased into such a vast glandulous bulk, that whilst the Woman was alive, it made such a greatness about her Belly, as usually is seen in Hydropical persons; this bulk was every way membranous, but inwardly glandulous, adipose and Scirrhus, in its middle was found a fetid cavity which was filled with sordid *sanies*, weighing fifty six pounds, and was taken thence without injuring the other bowels, and was seen wholly tyed to her Stomach.

Another of his observations of the *Omentum* is of a young Gentleman, about nineteen years of age, proposed by *Horstius* in his Observations
lib.

History.

lib. 7. cap. 4. the which sometimes by the commotion of the Body, moved out of one side into another : But in this person this large Tumour was fixt, and was observed to tend towards the Navel, in an orbicular form, the breadth of the palm of the hand conglobated with many glandules. *Bartholine* writes that he hath seen a Kell altogether fleshy. *Whar-ton* writes that he saw a Kell wholly fleshy, or rather glandulous, brought to him by *Dr. Wybard*, taken out from a Virgin of nineteen years of age, who for near three months before her death was troubled with a *Diarrhea*, as also a frequent vomiting of porraceous matter, whose pulse was languid, her urine small and intense, her Belly about the Navel being hard and tumefied, being afterwards perplexed with shortness of Breath, and dryness of Tongue, and a Fever thereunto adjoyned ; three days before her Death she was much bound in her Body, and her Urine wholly supprest : The dead Body being opened, the Liver was seen of an ill colour, and the Bladder of Gall furnished with black liquor, her Kell,

as I said before, was thick and almost coriaceous, so as it did as it were contract all the Bowels in its Latitude, the intestines as it were glewed so to it that they were not easily separable from it. The History declares the obstructions of the Bowels of this Maid, the *Omentum* it self grown hard, and as it were infarcted with these glandulous fleshes instead of fat, and for certain her being surprized with this Fever before her Death, was the nearest cause both of her extenuation, as also of her Death. In *Scurvies* the Kell is seen frequently to appear friable, as appears by this following History, writ by *Wharton* of one Mr. *Beale*, who being very melancholick, and afflicted with the *Scurvy*, and drinking plentifully of *Tunbridge Waters*, upon his return to his House, he soon changed his Life for Death; the Body being opened, Dr. *Bathurst* and Dr. *Ridgley* being present, the *Omentum* was seen both black, lacerated, friable and almost putrid, and destitute of fat, adhering in many places under the Navel to the *Peritoneum*, with black and turgid Veins,

I the

History.

History.

the only true signs of Obstructions. Sometimes the Kell is seen to be removed out of its place, as by falling into the *Scrotum*, as also in the *Epiplotele*, or by an umbelical rupture, as in *Omphalotele*, of which *Columbus* doth make mention. And *Vesalius lib. 5. cap. 4. de corp. hum. fabr.* thus writes, he hath seen more than once the *Omentum* fallen into the coat of the Seminal Vessels, and in wonderful manner to swell therein beyond its natural constitution: as when the whole part of the *Omentum* somewhat falling upon the Intestines, hath scarce weighed a pound, or half a pound, yet herein he saith he saw the Kell so preternaturally swell'd, that it weighed four or five pounds, and by its weight did draw down the Stomach from its natural place, and by this weakness various Hiccoughs thence arising, he collected thence that this weight was the occasion of the mans death who was thus troubled.

CHAP. XIV.

Of the Mesentery, and of its glandulous Affects.

THe Mesentery, which by the Greeks from its site is called *μεσεντεριον*, which is placed *ἐν μέσῳ τῶν ἐντέρων*, or *in medio intestinorum*, hath many small and soft glandules lodged in its membranes, whose number are various, not only in diverse species of Animals, but also in various individuals of that species. Thus in Man where they are found fewest in number they get it up in their magnitude, all which are appointed by nature for the better attenuation, and greater perfection of the Chyle, as is sufficiently manifest; for by and through these do both many Milky Vessels and Chyle pass, affused into them for the greater perfection of the glandulous humour, embrewed with

It hath many small and soft glandules.

Where few in number, great in magnitude.

May diseases arise hence.

some subacid and light faculty, and sent out of these into the great middle glandule, by *Fallopins* and *Afelinus* called the *Pancreas*, and by most Anatomists at this day called *Pancreas Mesenterii*, although improperly; the true *Pancreas* being more truly planted under the Stomach, and thus by right and short Ductus's carried on to the Receptacle of the Chyle, into which they do lighten the Milky Juice. And this both Reason and Experience doth evidently make good; for should these glandules be any ways obstructed, or the liquor bred in them necessary to be mixt with the Milky Juice, it would soon turn acid, and so the Milky Chyle abiding therein would as easily curdle, and coagulate like Cheese, and by its plentiful influx they would readily tumefie, and shut up as it were the Chyle, and hinder the same from any further passage: Whence we have seen such as have thus been troubled and diseased to have a Cæliacal flux second the same (and this occasioned by the hindrance of the Chyle's distribution) as also a pain of their Bellies going along therewith.

with. And by reason of nutriment thus being denied its proper passage, an Atrophy hath necessarily followed, the which at length spends those that are thus afflicted, even to death it self. And this shall be made good by many Examples, which shall conclude this Chapter. By all which it will appear clear enough when you have read them, that both a Celiac flux, as also an Atrophy may both hence arise from obstructions formed in these glandules, and that those general uses bestowed on them by Anatomists, as their serving to prop up and keep warm the Veins and Arteries dilated through the Mesentery are altogether invalid. But herein we may affirm, that in ^{Its use.} these as well as in other glandules, there is bred and begot somewhat of a subacid fermentative liquor or juice, mixt with the Milky Chyle, and this they do keep and reserve for the Milky Vessels; and these suffering any injury hereby, or gaining any ill constitution hence, such as is frequently caught by a vicious ferment which is admixt to the Chyle in the *Duodenum*, oft-times this

Various
opinions
about the
Mesentery.

proves a great cause of a large Col-
lucies of bad humours, of small con-
suming Fevers, of various contu-
macious and tedious affects, kept
and upheld between the membranes
of the Mesentery. Various are the
Opinions amongst Authors about the
Mesentery; some thinking it is the sink
of the body, to which the whole Col-
lucies thereof do make its conflux.
Hence *Fernelius* writes it the cause
of Choler, Melancholy, Diarrhæa,
Dysentery, Cachexy, Atrophy, of
Fevers, and of Melancholick Dis-
eases, of Cholick pains, and of vari-
ous Tumours and Abscesses, these
parts being very subject and obnox-
ious to mischiefs, and bearing the ve-
ry frequent blemishes and sufferings
of our intemperance.

How these
may be
obstructed
five ways
shewed by
Wharton.

Wharton shews five ways how these
Vessels may be obstructed, which are
thus: First, in their entrance of the
Milky Juice into the Orifice of the
Milky Vessels. Secondly, in their
passage by and through the glandules
of the Mesentery. Thirdly, in the
transite of the Blood out of the Ar-
teries into the Veins, and from them
into the substance of the glandules.
Fourth-

Fourthly, in the aqueous and lymphatick Vessels ; and Fifthly, in the Nerves. First, if obstruction happens in the narrow passage of the Milky humour, the Chyle is not attracted out of the Intestines, whence follows a dejection of Appetite, and the Chyle it self frequently, as happens in a *Lienteria*, is evacuated *per anum*, and the Milky Vessels being destitute of the warmth and moisture of the Chyle they usually had received, in time they grow parcht, and so runs the whole Body into Consumption. Secondly, if obstruction of the Chyle happens, after its entrance into these Vessels by the glands of the Mesentery, it causeth first a lessening of the nutriment, and so consequently produces an Atrophy. Thirdly, if the passage of the Blood be obstructed by these glands, and so also with it the Chyle lose its passage, these do both lessen the nutriment with their obstructions. Fourthly, if it happens that the Lymphatick Vessels be obstructed, which are very frail, and so easily rent, and so letting out their liquor into the cavity of the *Abdomen*, hence

suddenly an *Ascites* does certainly follow. And Fifthly, if any obstruction should happen in the Nerves which are sent to the Intestines, there would soon succeed a resolution thereof; as is frequently perceived in a *Palsy*; and here for certain there must necessarily follow a diminution and extenuation of nutriment, if not an Atrophy of the Spermatick parts, the vital constitution being entire and strong enough. Compression of these Vessels sometimes do also make them narrow, as sometimes does happen in inflations both of the Stomach and *Colon*, in Cholick pains, and also in some swellings of the Mesentery; and here we may see Tumours of two kinds, Windy and Humoral, as *Wharton* hath it. The Mesentery because it wants cavity is seldome distended by Wind. Tumours, happen in what part of the Body they will, they do demonstrate three especial causes of their product, as afflux of the matter flowing to the place, its transition impeded, and their felling; for where there is no afflux of matter there can scarce any cause of Tumour be expected; thus in

Three
causes of
Tumour
in any
part of the
Body.

in dead Bodies we meet with no Tumours, because in these all afflux of humours do then cease. Tumours with inflammation do argue some putridness of matter going along in the swell'd part, and many of these inflammations are allowed to arise in Dysenteries ill cured: Tumours without inflammation, putridness and Fevers are various, and these do take a long time for their growth, and these do frame Chronick distempers, of this sort are reckoned *Abscesses*, *Atheroms*, *Steatoms*, *Meliceris*, *Struma*, *Schirrhus*, and the like. *Riolan* doth place the root and foundation of Struma's to be lodged here, and doth declare that no Struma's do break forth and shew themselves outwards, till the Mesentery be first fill'd with its Scrophulated glandules; after whose opinion *Guido* seems to be a follower, affirming that Struma's have no further affinity with the glandules of the Mesentery, only allowed for a further preparation of the Chyle; neither can Struma's be said to have any cause or origination in the Mesentery, when as every days use thereof doth teach that

that most strumous people being found in the Body, have suffered many troubles arising from this Mesenterick disease: of which opinion *Wiseman* also is, when he writes, That whensoever the outward glandules do appear tumefied, we may safely conclude the Mesenteries to be so also, they usually being the first parts which are attacked with this malady: Which opinion of his Anatomy doth very much confute, for I have dissected several strumous Bodies, whose Mesenteries have not been tumefied with glandules, and yet I have opened others which have been plentifully fill'd with the same, but this will not keep up his general opinion of the Mesenteries being the first part attacked with this distemper; All which is contrary to the Curative method, the which for the most part is performed by Topicks, the which can no ways be allowed available here, if the fountain of this evil should be in the Mesentery, and this is manifest in the dissection of dead Bodies who have dyed Scrophulated, in whom some of these have been found to have had their Me-

This asser-
contrary
to Anato-
my.

Mesentery no ways toucht with the same; and therefore *Riolan's* opinion must necessarily meet with reproof as well as the other. In *Wharton de Adenograph.* you will meet with a History of a Woman there cited by *History 1.* *Paræus*, whose Mesentery was swell'd with an immense tumour, which weigh'd near ten pound and a half, outwardly Scirrhus, in which was very many abscesses, included in their several bags, as you may read more at large fol. 49. *ejus. Libr. Diemerbroeck* doth produce three Histories very much relating to this present discourse, the which I do intend here to introduce, and then to bring an Observation of my own amongst some others. The first is of a *Scotch* Souldier, who coming *History 2.* from the *Indies*, by making use of dyet of ill juice, and hereby pining away under a bad disease, with a *Cæliacal* flux, and gripes in his Belly, after having for three or four months taken Medicines to cure this disease, although in vain, he at length died Consumptive, and was spent (as our *English* Proverb hath it) to Skin and Bones, his Body being opened, his

his Spleen was found to be large, hard and black, his *Pancreas* hard also, and much swell'd, and of an ashy colour, and very many glands were found in his Mesentery, scarce seen in sound people, these were very turgid and hard, some of them exceeded the bigness of a Bean, and most the largeness of a Hasel-nut, and some few of them appeared as big as a Nutmeg. These being dissected, nothing but a certain kind of whitish Cream was found therein, hardened into a Caseous or Cheesy substance.

History 3. The second was of a Girl about eleven years of age, who being perplexed with such another kind of flux, accompanied with gripes, and an extreme emaciation of Body, afterwards dyed; she being opened, by the desire of her Relations, in the company of many Physicians, in her Body was found many and almost innumerable hard and tumefied glands in the Mesentery thereof, some of which exceeded the largeness of a small Nut; others of these which were smaller, upon opening them, we found a most white Milky Chyle
issue

issue thence, concreted into the form and hardness of Cheese, yet in her the Spleen nor *Pancreas* did not exceed its usual bigness.

The Third was of one about seven or eight years of age, who being troubled with a great *Atrophis*, accompanied with pains of her Belly, for many months together, which at length overcame her life: She being opened, the Liver, Spleen, Heart, Lungs, Kidneys, Stomach, and Guts were seen all sound, her *Pancreas* only being faulty, swell'd, and of an ill colour; but the true cause of her death was found to be the Mesentery, wherein was seen many glandules tumefying it, made of a singular hardness, and some of these being much larger and harder than others, all of them of a white colour, in which also was contained a Creamy substance, concreted into a Cheesy hardness, hindring the transition of the Milky Chyle, which was thought the only reason of the Atrophy, as also of her dissolution.

History 4.

This fourth was an Observation of a Gentleman which came from Oxford, and was my own patient, who

History 5.

who having used several methods and medicines there without success, came to his Majesty to be toucht for the Evil, but at that time was so far spent with weakness that he was forc't to be carried to the King; some while after he was advised to come to *London*, to see what better hopes he might gain there, and was committed to Mr. *Pearse's*, his Majesties Chyrurgion, and my care, in whose sickness Dr. *Lower* was also consulted; upon examining of whose Leg, which was both a great occasion of his lameness, Hectick Fever, and Atrophy, we found a very large Tumour had seized the upper part of his foot, and caused a rottenness or *Caries* in his Bones; *London* air not agreeing with him, he after three or four days rest there, was ordered to *Kingsenton*; where the best of advice and means were not wanting to him, but he still consuming daily under our hands, who from the first had been under our care not above twelve or fourteen days, at length closed up his day with the night of Death: I being desired by some of his friends to open his dead Corpse, amongst

amongst the things of note, as much as we could (for the dead Body had a very bad smell presently seized it) we found his swell'd Leg, upon opening it, to have a perfect *Caries* past through it, so that I could very easily pass my Probe through the same; his Intestines were extreemly tumefied and discoloured, and his Mesentery fill'd up with an infinite company of large Glandules, his Spleen was disordred, and his Liver was very large, exceeding its usual bigness in a great measure, his Heart and Lungs being both very sound and entire.

C H A P.

C H A P. XV.

Of the Pancreas.

THe Body being opened, and the Intestines and the Stomach being removed, the *Pancreas* doth next appear, of which, because many things of great note are writ thereof, I shall presume to dwell some-while upon this Chapter, and take a survey of its bounds and limits, both as to its substance, sight, colour, figure, quantity, vessels, and the variety of uses designed it. It's a word composed (although not well to be allowed here) of *πᾶν* and *κρᾶς*, which signifies a fleshy bowel. The substance of the *Pancreas* is wholly glandulous in it self, for it is formed out of many minute globular glandules, every of which have their firmation and hardness given them, that they may

Its substance wholly glandulous.

Of the Pancreas, or Sweetbread. 129

may endure separation one from another, and from their loose connexion they do form a soft body; so that by some the *Pancreas* is said to be a soft and loose glandule; again, every of the glandules constituting the *Pancreas* hath a particular membrane given to them; yet all seem as it were coupled together by this strong coat, it arising from the *Peritoneum*, by whose benefit they are kept in their places. In Man it is planted under the back part, and in the bottom of the Stomach, about the first Vertebre of the Loyns, where, to the *Peritoneum* it is firmly annexed, it is extended from the cavity of the Liver to the region of the Spleen, and gets a transverse site there. If we take a view of its colour, it carries in it the pale colour of many or most of the glandules, for the Blood that passeth into it, is of a very bright and light colour. Its figure is longish, largest and thickest about the *Duodenum*, thinner and narrower towards the Spleen, obtaining a various constitution in diversity of Animals. In sound Bodies this carries but a moderate bigness, its length generally being

Its Site.
Colour.
Figure.
Quantity.

K ing

130. *Of the Pancreas, or Sweetbread,*

ing about eight or ten transverse fingers, and this it seldom exceeds in men of a good and healthful constitution. Its breadth is generally seen two transverse fingers, and its thickness in dead Bodies, as hath commonly been observed, hath not exceeded the thickness of one transverse finger, Its weight is various, according to the diversity of mans constitution: And Dr. *Wharton* saith it generally is seen to weigh about 4 or 5 ounces, and in Horses it weighs about 11 ounces.

Vessels.

It hath 4 sorts of Vessels allowed it. *viz.* Arteries, which it takes from the Cæliacal Artery; Veins, which it takes from the Splenetick branch, Nerves which it hath from the sixth pair, and a Ductus, which it hath given it peculiarly proper to it self, unknown to the Ancients, arising from its own *Parenchyma*. This Ductus being membranous, and although thin, yet it is made very firm, whose greatness does very near equal that of a Goose quill towards the Gut called the *Duodenum*. In its progress it seems divided, and then attenuated into both greater and smaller lateral branches, and running hence to all the glands

Of the Pancreas, or Sweetbread. 131

dules of the *Pancreas*, as to the variety of uses given this Ductus, and the liquor which is kept in it, *Regnerus de Graaf* hath at large in his Book *De Succo Pancreatico* declared, to which I shall recommend the Ingenuous Reader. As to its use also, this hath as ^{Its use.} many given it, as Physicians can well put upon it. Thus some will have it as a Pillow to the Stomach; and this opinion *Vesalius* doth defend, as you may see in his Book *de Omento cap. 4.* but this opinion of his doth not carry much validity in it, because in Birds and Fishes, and many other Animals, this is seen to bear no use at all. Others defend that it lets out the Chyle from the Intestines; and this *Baccius* and *Folius* do vindicate, where they do stiffly maintain the Chyles passing out of the Intestines to the Liver and Spleen by the Pancreatick Ductus; and this also is contrary both to the light of Sense and Reason, for none of this Juice is sent out of the Gut into the *Pancreas*, but sent thence into the Guts. A Third sort do write that this part doth purge the Chyle, of which number is *Veslingius*. But he is readily confu-

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ted both by *Afellius* and *Riolan*, and others, and Experience doth joyn with them in their opposition; for this humour contained in the *Pancreas* is never seen bitter in taste, and therefore can no ways be allowed acquaintance with Choler. Others there are who account it the bilious Vesicle of the Spleen, amongst which the Worthy *Bartholine* appears, as to its conjunction therewith, as is seen *Anatom. cap. 13.* where he writes, That Choler is expurged by this Ductus, and so will needs have it the Biliary Vessel of the Spleen, being made for its use. But this gets a speedy refutation also, this Ductus not reaching the Spleen, neither hath the Spleen any commerce therewith, by having any of its Vessels sent either into its Ductus, or substance. Others also do write, That the thicker and more feculent parts of the Blood are by the ordinary Law of Nature purged out into this. Of which opinion is *Lindanus*, who affirms, That this doth purge the excrements of the Blood, and this seems to carry but little truth in it. When as the Pancreatick juice, as oft as it hath

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hath been truly collected, hath appeared like the *Lympha* of Wine; and therefore what can be conjectured of this excrementitious humour which he puts upon it? Others also think that this part was formed for the reception of excrements which do fall from the Nerves: And this our worthy Countrey-man *Wharton* doth affirm in his *Adenograph. cap. 13.* where he writes, That this glandule doth administer as all the other glandules to the Nerves, being as an excretory glandule, and doth receive the superfluities from the Nerves, the which doth dispatch thence by this proper Vessel into the Intestines. But because Nerves are made and framed for the dispensing of the Animal Spirits, I cannot perceive how this most excellent man would have an excrementitious humour pass through them, and why they should be more deposed into the *Pancreas*, than into the Spleen, or any other part of the Body, I cannot well understand; for the *Pancreas* is a long way from the Brain, and too long, I am afraid, to receive its excrement, and therefore by his leave, his opinion must

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meet with the same contradiction as the former. Others also do suppose that in the *Pancreas* both every useful and necessary humour is secreted and separated herein. And here *Silvius de le Boe* gives the seventh opinion thereof, who writes that nothing is carried from the Intestines through this Ductus into the *Pancreas*, nor that any unprofitable excrement is in the *Pancreas* secreted by the same to the Gut; but a laudable humour prepared out of the Blood and Spirits in it is thence carried to the Guts, and this he thinks mixeth it self there with the other aliments. And because perhaps he thought that nothing could be sent to the Guts, unless first having past by the Stomach, and so sucked up by the *Ductus Biliaris* or *Pancreaticus*, and did less consider that not only in Intermitting Fevers the sick people are perplexed with various troubles about their Lumbar Region, but in other diseases relating thereto, as Hypochondriack affections produced from the Scurvy, or a *Gholera*, accompanied with gripings and the like, succeeding them, by
rai-

Of the Pancreas, or Sweetbread. 135

raising corrugations and acid humours in them. This Pancreatick juice being in its own nature subacid, tempered with the Animal Spirits; and he judging Choler, which is bitter, and so a perfect enemy to acidity, leaves the pursuit of its generation to others, he himself acknowledging it being past his knowledge to define. As to the collection of this juice, *Regnerus de Graaf* hath most admirably in his Book *De Succo Pancreatico* satisfied in *cap. 3. ejus. libr.* We now come to shew that this Pancreatick Juice is no excrement, as is made good by the division of the aforesaid glandules of the whole Body; & that we may declare its true & proper generation, we must propose all its glandules, by distinguishing them into conglobated and conglomerated glandules, and *Silvius de le Boe* doth make these two distinctions between them: And these he calls conglobated, being framed as it were out of one continued substance, having an equal superficies, of which kind are the glandules of the Mesentery *Inguens*, and many other parts of the Body. Those called conglomerated glandules,

The difference between conglobated and conglomerated glandules shewn.

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dules, which are form'd out of many small glandules put or joyn'd together, of which sort may be reckoned the *Pancreas*; and many other in the *Fauces*, *Nares*, *Eyes*, and the *Thymus* it self. The distinction between each of which Glandules is not fictitious, but real, as experience doth evidently evince: For take off the Membrane or Coat which covers either of them, and send into the *Ductus pancreaticus*, or *Salivaris*, any liquor by a Syringe being thereto fixed, or to the Arteries belonging to either of them, we shall see the conglomerated glandules easily to separate, and part from one another; especially if there be care taken in the division of the membranes, as they spread into bulk. The which, use the greatest care you can, you never shall expect to do the same with the conglobated glandules. Another thing which shews their difference, is their substance; for by Natures Decree and Law, we find a Cavity in the middle of the conglobated glandules, where I am sure none is to be expected in the conglomerated glandules. To the confirmation of which, worthy

Made
good by
demon-
stration.

By their
substance.

Steno

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Steno doth readily assent; where writing of the conglobated glandules, these are his words: Outwardly they are globous, not hallowed inward with any *Pelvis*, yet if you trace their separation aright, you will meet some lips, and cleft every way between their protuberancies. Again, besides their differences as to their substance, And in their Vessels also. their peculiar vessels do also declare the same. For the conglobated glandules are properly framed for the Lymphatick Vessels, which marcheth upwards towards the common Thoracick Ductus, whereas the conglomerated Glandules do depose their liquor into peculiar cavities, as the Salivals into the Mouth, the Pancreatick into the small Guts, &c. Various are the passages of Glandules, and diverse are their substance; since therefore we have traced thus far into their differences between these two sorts of Glandules, we must not leave off here, but ought to search whether the liquor or humour which is found in them be one and the same in quality. And here we shall find In respect of their quality. much difference as to their quality, for we shall find one humour in the con-

138 *Of the Pancreas, or Sweetbread.*

conglobated, and another in the conglomerated glandules; for that which is separated in the conglobated glandules is always of one and the same nature; which is not only proved and made good by their substance being always alike, but by their passages by which they do exonerate and discharge the same. Again, upon a strict enquiry we shall find that the liquor which ordinarily does proceed from the conglobated glandules hath more of softness, and less of acidity in it than that which comes from the conglomerated glandules of the *Pancreas*, and yet that this hath more of acidity and saltness in it than those of the conglomerated Salivals. For upon tasting either of these liquors we wall find a notable difference; for the *saliva* is temperate and insipid, the Pancreatick juice is acid & Saline, or thereabouts. And since we find their juices to be various, let us enquire into their use, and this is thus made good; all the liquor of the conglobated glandules is sent into the Thoracick Ductus, and mixt there with the Chyle; as the chief part of nutriment, going along

As also in
their uses.

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along with it throughout its whole journey: and runs along the Jugular and Subclavian Vein, whence necessarily descending with the Blood being as yet confus'd, it passeth along with it through the right Ventricle of the Heart, from or by the right Ear of the same: And this, I hope, must no ways be allowed excrementitious or unuseful, excrementitious humours being altogether separated from the Blood, so that by Nature's Laws they are to have no further converse therewith, but utterly dismiss thence; the which is easily perceived in the Vein, secreted from the Sanguinary mass in the Kidneys, and sent thence by the Ureters into the Bladder, the which after a small while lodging therein do make its last *exit*. Thus the juice of the conglomerated glandules being effused through particular Ductus's into various cavities of the Body, where it meets with other humours nourishing the same; this also is not to be allowed excrementitious, for this works as the former, in their various places and uses. Thus the *Saliva* in the Maxillary Glandules, as well upper as lower,

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What the
Pancreatick
Juice
serves for.

lower, secreted from the Blood, is carried by the same Salival Ductus into the cavity of the Mouth, where having met with the nutriments taken therein, and mixing it self with the same, doth march thence with it into the Stomach, and there creates a ferment ; and such therefore who do think this unuseful or excrementitious, are as much to blame as those who accounted the former as needless. Thus also the Pancreatick Juice lodged in the glandules of the *Pancreas*, do work as the former Ductus, where we shall as readily find this Juice, secreted in man four transverse fingers under the *Pylorus*, continually spending it self into the *Duodenum*, and there mixt with the fermented nutriments which thence descended from the Stomack, and driven thither downwards by the Peristaltick motion of the Guts : In which propulsion its greater part, together with the more pure and liquid part of the Chyle is thence discharged into the Milky Vessels, and hence into its proper Cystern, whence by the Thoracick Ductus it is sent to the Subclavian Vein, and so marches along

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along till it arrives at the right Ear of the Heart, and gets thence into the right Ventricle of the same. And if these be excrementitious humours, those which do supply the whole Oeconomy of the Body may as well be allowed the same. These uses of these glandules I do believe were altogether unknown to the Ancients, who thought that they were framed as Sponges, to suck up all excrementitious and superfluous humours; but our learned men of late, having with more care, study and labour lookt into this structure, do easily shew how lame they were in the uses designed thereto; and how former ages have lived in their errors, as touching the noble uses of this *Pancreas*, every reading man may judge, by the arguments already discoursed of the same. I shall close up this Chapter with some Historical discourses hereof, where we shall find *Riolan* and *Plempius* granting the *Pancreas* the seat of intermitting Fevers, and of Hypochondriack melancholy, and the only cause of many Chronical Distempers.

Riolan. Anthropog. lib. 2. cap. 16. History.
writes there, That he hath seen the
Pancreas

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Pancreas to have equall'd the Liver in its bigness; and this he makes good by the example of a Worthy Gentleman, *Augustine Thuanæ*, who being of a melancholick disposition, troubled about four days with Cholick pains, with weight and heaviness of his Stomach, his Hypochondries no ways swelling, but being seized by a Gangreen from the right foot upwards, died within six hours, with direful cruciations: The Body being opened, his Liver was seen Spherical, his *Pancreas* equalling the weight of his Liver, wholly Scirrhus, accompanied with many Globes like a Pidgeons Egg, and the Spleen was so small that it scarce weighed an ounce.

History.

Highmore corp. *human. Anatom. lib. 1. part II.* writes that he once observed in a Noble Woman, who for some years was perplexed with Convulsions, Epilepsy, and Hysterick passion, these having made her yield to Death; her dead Body being opened, the *Pancreas* was wholly found ill-affected and ulcerated.

History.

Aubertus Progygn. Exercit. 44. ad lib. abdit. Fernelii, writes this story of

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a rich Merchant, who in his virile age did enjoy all his faculties very briskly, as eating and drinking, and the like; but when he endeavoured to sleep, he had both a cold sweat seized his whole Body, and fell into a swoon, the Physicians that saw him in these fits did conjecture his disease might arise from his Stomach being ill affected, and therefore did prescribe him *Hiera Galeni*, but without any success, he being much worse after the taking the same than before; after this they prescribed Cordials for him, but these had little success in him; and all the remedies which they subscribed no ways lessening his pain, he in this miserable condition put an end to his trouble, by leaving the World: His Body being opened, in his *Pancreas* was seen a perfect abscess, accompanied with much putrified matter, which infected his whole Body; and this was the only occasion of his speedy departure.

C H A P.

CHAP. XVI.

Of the Liver.

Its substance
made of
glandu-
lous ker-
nels.

THe Liver is a vast Bowel, planted in the right Hypochondry, under the *Diaphragma*, in its convex or gibbous part it's round and light, in the lower part thereof concave; it hath a soft and reddish substance, much resembling concreted Blood. *Malpighius* who by his Microscopes hath most accurately shewn the substance thereof. *Lib. de Hepate cap. 4.* observes first, That its substance in man is framed of many lobes, and that these are formed of glandulous Kernels, the which do afford this heap of Ramifications, and covered with a proper Membrane. Secondly, That the whole substance of the Liver, consisting of diverse glandulous kernels and ramifications of Vessels, that they may perform their offices

offices together, Nature thought it necessary to place these glandules between them for the more ready execution of their offices. Then, that the abovesaid Vessels are not joined by any Anatomists, but these glandulous kernels chiefly framing the substance of the Liver are planted as a mean between them; from which observations he concludes, that the Liver is a conglomerated glandule separating the *Bilis*; and this he seems to confirm by the abovesaid reason. And because this office is particularly due to conglomerated glandules (as is seen in the *Parotides*, *Pancreas*, and the like) he saith this Vessel is the Biliary pore in the Liver, where, with the felleous vesicle, it joyns. These new observations of *Malpigi* have discusst many things of the Liver left in the dark by the Ancients, and have given the same a better face of light. And that the unfortunate state of this Bowel being by them call'd the principal Bowel, and put by *Galen* as the great Throne of sanguification, and had in the highest esteem with them of any other part of the Body, that in our

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That the
Vessels
are not
joyned by
any *Ana-
stomosis*,
but these
glandules;

times it should lose a great part o that excellency which they bestowed upon it, and stripping it from all its bravery with which they cloathed it, like a Silk-worm spinning its last thread, it only now gets the name of a conglomerated glandule, and appears as a new vessel rais'd from the Grave, gaining in it the new life of its knowledge and use. *Asellius* writes he hath observed a branch of Milky Vessels in the Liver; but without doubt he was in the dark, he taking the Lymphatick Vessels to be that branch; there being neither Lacteal or Chyleiferous Vessels any ways sent to the Liver, but many Lymphatics have been seen to arise thence. Thus *Charleton lib. de Oeconom. animal.* writes, that never any part of the Chyle doth enter the Liver. And indeed by all Anatomists the *Lympha* is allowed to arise out of the conglomerated glandules planted in the hollow part thereof, and so marching forwards. And *Fredericus Ruysch*, a most accurate Anatomist, hath observed that he hath seen many Lymphaducts arising from the Spleen, not only out of its superficial part, but from
from

The Original of
Lymphaducts.

from its interiour part also : And further affirms, that he hath seen them in many other parts of the Body, which have taken their Origination from conglobated glandules, in which glandules he allows there remains a specifick vertue, for separating the acid part of the *Serum* from the Blood, & for giving the saline separated part a light acidity. And here he writes further, That by ligature he hath found that all the Lymphaducts which are in the Lungs do exonerate themselves into the Subclavian, Axillary, and Jugular Veins. Some do affirm that they have found conglobated glandules in the Joynts, and without doubt doth thence deduce their Origination, and as to their insertion, they do hence exonerate themselves into the Chylifick Vessels, and diverse Veins. The Vessels of the Liver, by this glandulous substance or lobes, are mixt after a wonderful manner, as is made good by a friable Liver, as *Glisson* doth demonstrate.

The Office of the Liver is to moisten the Blood with a sulphureous dew, and with the assistance of the Spleen, doth frame a ferment of the
 L 2 Chyle.

The action of the Liver, Spleen and *Pancreas*, made and designed for one and the same end.

The manner of this preparation of ferment.

Chyle. The action of the Liver, Spleen and *Pancreas*, are by most Authors allowed to be framed for one end; for they together do prepare the ferment both of Blood and Chyle; for the preparation of which there is required three several offices, and this is not to be compleated by any one or two of them: This, as Flower, being put into warm water, mixeth it self with the ferment readily, and by this the more terrestrial and thick parts thereof are dissolved, and the more spirituous parts lying occult and consopite, are hereby likewise attenuated, and thus framed into a whole lump or mass; and these attenuated Spirits being thereupon poured, it becomes lighter and easier of digestion. Thus also is it necessary for the mixing the ferment to the Chyle and venous Blood, whereof the Spirituous Particles herein lodging, are attenuated, and thus the whole mass is made more apt for a *Hematosis*, and nutrition. The ferment of this Bread also (by which we may easily find out both the knowledge of the Blood and Chyle) is generally made of some quantity of

of Flower, to which warm water is added, as also some salt and acidity; and this kept in a warm place, till both the Salt and subacid Spirits are by this heat somewhat volatiliz'd, and this gets possession into the mass, and so doth both dilate and separate the same; and thus does by degrees make the whole mass subacid and fermentative. This being done, a small quantity thereof is sufficient to leaven the whole Loaf; for this small quantity entering into the Dough or Paste, doth both attenuate and divide these Particles, and dissolve the Spirits lodging therein. And be the ferment what it will, this for certain must be allowed, that it is framed of subacid, subsaline and corrosive parts, a moderate heat interposing therewith, with some volatization and liquetfaction; the which should they be either more thick or dense, the force hereof would not so suddenly shew it self, but require much more time to act the same part: If therefore by some Sulphureous Particles these grow more Spirituous and Volatile, they do sooner and more readily run into ferment; as we see in Ale, the

which in the space of half an hour or less, doth absolve: this work, because these Spirituous acid Particles hereby getting freedome, do also attain a more penetrating quality, and so shew a quick demonstration of their intents and inclinations, making a more speedy dissolution of the thicker parts, and so force also a more speedy suscitation of the latent spirits; but a moderate heat is a main agent in this work, for this is the master both of the acidity and also of the volatization. Thus stands it with both the Blood and the Chyle; the which if they be not attenuated before an *Hematosis*, and prepared by an admixt ferment fit for the same, they do not sufficiently spirituize it in the Heart, that is, the Spirits so lodged therein not being dissolved from the more thick and serous matter therein remaining, the Blood hereby doth soon become thick and aqueous, and so less capable for nourishing the Body, making it hereby less able to perform its functions; And thus the whole frame of Nature is put out of order, her natural and animal faculties wanting that life and vigour,

vigour, which gave them courage to prosecute the same. This ferment both of Chyle and Blood is performed by the Liver, for whose accomplishing whereof, the Chyle first passing from the Stomach, is afterwards entertained by the *Duodenum*, where it meets with the Pancreatick Juice as its assistant; The matter of which the Liver frames this, is the venous Blood sent from the Gastrick and Mesenterick veins flowing hereinto by the *Porta*, to which there is therein mixt a subacid or saline *succus* or Juice, made in the Spleen out of the Arterial Blood and Animal Spirits, passing through the Nerves, the which is carried through the Splenetick branch into the *Porta*, and thence conveyed with the Blood to which it is annexed in the Liver; and thus whilst it bears a sharp and corroding quality in it, by the Specificque and Digestive virtue of the Liver, both the saline and subacid Particles lodged in the Blood are both dissolved and attenuated, and so becomes fermentated, and their thinner parts, like the most fine and thin water, passing the conglobated glandules in

The ferment both of Blood and Chyle made by the Liver, and how this is performed.

The ori-
gination
of fer-
ment.

the caveous parts of the Liver, and so receding from the thicker part of the Blood, are hence dismiss'd by the numerous Lymphatick Vessels out of the Liver to various Veins, preparing the venous Blood towards the Heart; for the furtherance of which performance, the *Saliva* passing by the Mouth, as also the subsaline and subacid *Lympha*, collected out of the glandules of the Axillaries, *Inguens*, and other places, as also of the Pancreatick Juice out of the Guts, doth sustain the Chyliferous Vessels, together with the Chyle. And if any enquire how these sharp, hot and fermented Particles do or may arise in our body, I shall give them this answer, They do arise out of Sulphur and Salt; the first being from Sulphur, but the chief acrimony doth take its substance from Salt; the which besides its Sulphurious quality it bears in it, is innate in all our nutriments, for we eat nothing which doth not carry in it a saline quality; this Sulphur dissolves this Salt, and brings it into a fusion, this being loosned and attenuated, doth by its acri-

acrimony both corrode, enter and dissolve all parts of our nutriments, and so doth fetch out the Spirit lodging in them, whose operation is Fermentation, without which no man can be kept alive; and when this is either debilitated or vitiated, his life is but very troublesome to him. And that we may trace this Fermentation more happily, we by the natural Saline instinct of nature, which is in all nutriments, do add our help thereto, by putting Salt upon the meats which we usually do eat, making them of a hard substance, hereby giving them both a greater fermentation, and a more efficacious ferment for their digestion; by so much the more we love or affect a greater saltiness in them, as in Beef, Pork, or the like; because Salt in such is the only cause of their easie digestion; a manifest example wherof we have in Herrings, the which being Salt, do easily digest in the Stomach, but not being salt, and much boiled, they are not digested therein without difficulty. And thus the true action of the Liver, Spleen,
and

and *Pancreas*, is said to make the ferment; whence follows, that where these bowels are well, and do enjoy their proper functions, the whole Blood is excellent good and spirituous, and the Body becomes active and brisk; but where they are disordered, innumerable diseases do arise from an ill ferment of the Blood and Chyle. And hence although the Liver doth not carry the same Honour with us as it did with the Ancients, who reckoned it as one of the principal bowels, and the office of Sanguification, yet it wants not the reputation of an useful Vessel, whose use we cannot well be without, its diseases being dangerous, and the cure thereof not easily performed without difficulty.

History.

Cyriacus Lucius de Obs. propriis, writes that he shewed in a dead Body a globous Liver, ascending with the *Diaphragma* into the Breast, and to the right Breast, who also had a very large Spleen therewith. *Fernelius lib. 6. cap. 4. Pathol.* writes, That sometimes yellow Cholera being lodged a long time in the Liver preternaturally, and not timely purged out thence,

Another
History.

thence, hath much thickned therein, and produced very dangerous obstructions therein, the which also hath grown stony in process of time.

Joachinus Camerarius, de Observ. propriis History.

doth therein write of a Gentleman, who being seized with a great coldness of his Thighs, and of his whole Body, with a consternation of mind, having also a Cough and Rheumatism going along with it, the which did occasion a Tumour under the *Cartilago Ensiformis*, or Sword-like Cartilage, which was hard, in colour equal, without pain, swelling beyond expectation; he neglecting the same, not in time using convenient remedies, he fell into a *Cachexia*, or ill habit of Body, and vomiting, taking its origination from his Cough; this Tumour very much encreasing, and the *Cutis* of the *Abdomen* being hereby much extended, the Patient seemed crooked; and, as it were, drawn back into himself; and using Stomachick and hot Oyls thereto, without any success of ease, and this Tumour still growing more upon him, took him from his Stomach, and caused a weak-

weakness in all his faculties; hence followed swellings in his face, as also in his feet; in this condition he flies to Physicians and Chyrurgions, amongst which the learned Dr. *Volckerns* declared this Tumour shewed it self to be an abscess, and needed opening, to the which this Patient agreeing, and the others willing to subscribe thereto, it was dilated, and not without admiration of the beholders, many Vesicles did break forth with great force, some partly rent, some being whole, and filled with a thin waterish humour; some of these were the bigness of a Hens Egg, or a Pidgeons Egg, and some lesser, the which were sent forth by his Cough; with these Vessels did come forth a kind of thick humour, with a concrete viscidness, as also not much irresembling fat, and did very well bear the name of a Steomatical abscess; these Bladders were near three hundred, as they could be gueſt, which were said to hold in them about 4 pound of Water: The third day after this apertion, these Vesicles did not so frequently appear,

pear, but then issued out a foetid matter, and viscous humour, but not so plentifully as formerly; the Patient hence grew weak, and although all useful Medicines were prescribed him, yet he at last dyed with a Consumption. He being opened, his Liver was seen much tumefied, and livid in colour, and in the upper part, towards the *Diaphragma*, this abscess appeared full with Bladders filled with a putrid matter, as it were a Cartilaginous Membrane, both which corrupted the Liver, and corroded it even to the Bladder of Gall. In his Lungs also was found a large abscess, wherein was contained putrid matter, to the quantity of near six pounds. The third abscess, which was the bigness of a Goose Egg, was annexed beneath the Liver at the Cholick gut, whose Membrane was thick; the Heart enjoyed its true position, the Ventricle, Spleen, Kidneys, Intestines and Bladder, being all firm,

Trincavilla lib. 3. cap. 27. de Comp. Medic. writes, That in the dissection of Bodies, he hath frequently seen *Steatoma's* in the substance of the Liver.

CHAP.

C H A P. XVII.

Of the Spleen.

THe Spleen hath also many small
 conglomerated glandules, from
 whence do arise those plenty of
 Lymphatick Vessels, endued with
 the which by *Malpigi* are said to
 many Valves; contain a certain yel-
 lowish or reddish liquor, and by
 perspicuous passages are seen to car-
 ry the same through the *Omentum* in-
 to the *Receptaculum Chyli*, they ari-
 sing out of many small conglobated
 glandules lodging in the Spleen, al-
 together denied by *Wharton* in his
Adenographia. *Malpigi* was the first
 which observed these glandules in
 the substance of the Spleen worthy
 note: Of which he thus writes, *cap. 5.*
ejus. libr. in the Spleen are found and
 disperst most copious branches of
 gland-

Many
 small con-
 globated
 glandules
 herein,
 from
 whence
 doth arise
 this plenty
 of Lym-
 phatick
 Vessels.

glandules, much resembling Grapes; they carrying in them an oval form and shape, not much differing from the Renal glandules; they have a white colour, as he hath always observed; and although the Spleen be tumefied with black Blood, yet these still do keep their colour; their substance seems membranous, but soft, and easily friable; and this is one reason why *Wharton* will not allow the Spleen glandulous: Their cavities being very small are not to be seen by the sharpest eye, they are very copious and almost innumerable, overspreading the whole Spleen; they are wonderfully planted, and are pendant from the branches of its *Capsule*, or from the fibres thence arising; and consequently from the ends and terminations of the Nerves and Arteries; they are only seen by the laceration of the Spleen; in Man they are scarce discernable, if notwithstanding the whole body of glandules be tumefied by any disease or distemper, they are more apparent, encreasing in multitude and magnitude; as he observed in a Maid that dyed, whose Spleen was found
sprinkled

sprinkled with these conspicuous conglobated Glandules; We owe much to *Malpighius* for bringing us into this Light, be demonstrating to us that with clearness, which was kept in the dark from the Antients, and only allowed conjectural. In the substance of the *Spleen*, which is subacid (the which is easily perceived in a boild Spleen) are contained many Glandules, and the Blood which is infused into those Glandules; to which also are added animal Spirits, coming from the ends of the Nerves ending in them, but much less in quantity, the which together making the sulphureous Spirit of Blood, giving it some light acidity wherewith it is endued by pressure of the circumstantial parts, it drives the same from the same Glandules; and being suckt up by the root of the Splenical Branch, marches by it to the gate of the Vein, and to the Liver, and before it attains the root of the Veins, it stops awhile in the Cells, whose substance being Acid, by its delay there, doth obtain a greater Acidity, like Wine kept in a Vinegar bottle, growing by its delay therein, both

The
Spleens
Substance

Uses de-
signed the
Spleen.

more fower, and more sharp; thus Choler lodging longer than its usual time in the Bladder of Gall, gains a greater degree of acrimony in it. Many uses are designed and ascribed to the Spleen, amongst which, *Galen* and many of the Antients did suppose, that its action was to separate the feculent or melancholick part of the Chyle; and that it did attract the same by the splenical Branch; and having once collected the same into its Dominion, did therein give it another digestion. But these both *Bauhine*, *Riolane*, and *Bartholine* have already refuted; for in the Spleen is no ample Cavity to entertain this excrement; or if there were, there is no apparent passage seen therein, for the discharge of the same out again. Others there are, as *Vesalius*, *Platerus*, *Bauhine*, *Spigelius*, and *Piso*, with many others, who will have the Spleen a Sanguificant Bowel; and with *Aristotle* do call it the Liver's Vicar. The Liver being ill disposed, this performing its Office for it; and to back and strengthen their opinions thereof, they do further tell us, That the Spleen was made for forming Blood for the Vessels,

Vessels which are contained in the *Abdomen*, as the Liver was for the other parts of the Body: but this loses ground apace, since neither by the Spleen nor by the Liver Sanguification is made, but by the Heart only: Besides, the Spleen hath no Vessels in it, by which it could send any Blood forth to these Abdominal Vessels; and that which destroys the whole Opinion, maintained and propagated by them, is the Bloods Circulation, which originally doth proceed from the Heart, and thence passeth through all the Arteries to all the parts of the Body. The true use of the Spleen is to make a subacid Matter out of the Arterious Blood, from which being again excocted with sulphureous Particles in the Liver, in a specifick manner, it there frames a Bilious Ferment both of Chyle and Blood, because also this Acid Liquor herein generated, is not readily explained, we shall see it thus performed. A subaline Subacid, and sower Juycé we have already shewn, is made out of the Arterious Blood in the Spleen, by the large Splenetick Artery, sending the same vigorously into this Bowel; the

The true
use of the
Spleen,

How the
Spleen
doth
make the
sower
Juycé,

which by a plentiful affluxion of animal Spirits by the Nerves, and also by this Bowels own mediate virtue, is instantly varied; and that sulphureous Spirit which was formerly seen in it, is now obtunded, fixt, and suffocated, and the salt and acid Spirit therein remaining, is produced into action; and the saline parts being somewhat separated do take predominancy. And hence is it, that the fervid and sweetish Blood flowing by the Arteries into the Spleen, and being a while kept therein, the sulphureous Fervour with its sweetness lose themselves, and it becomes sub saline and subacid; and so marcheth from the Spleen by the Splenical Branch to the Liver. And that this primary matter of Ferment, perfected by the Liver, doth first come from the Spleen, is thus made good by experiment: For take the Spleen of an Ox, Swine, Sheep, or any other Creature, and cut it into pieces, and put them into warm water, and put some of this warm water, wherein these have for some small time been laid, and put the same to Dough or Paste, you will soon find it dilate the same, and

and frame a Ferment therein, as well as Yeast or the like, the which will better declare it self, if you will but add a little Vinegar thereto. We come now towards its conclusion, where we may make some enquiries how diseases do arise from the Spleen; if therefore the Spleen be weak, leaving its subacid quality, not being well liquefied, attenuated, or volatiliz'd, but remaining thick, tartareous, and terrene, a large part of the Spleen being accumulated with a plenty of this viscous Substance, giving a great occasion to the Spleens increase into a larger bulk; this spirit lodging in it, not being timely stirr'd up, but boiling in its narrow confines, doth in a great measure occasion its larger distention, hereby making it very ready to receive any distemper whatsoever. Thus when a *Scurrhous* Spleen being any ways obstructed, or otherwise vitiated, in generating of an ill fermentative juyce; this makes it subject to a thousand evils, all which do shew the action of the Spleen sufficiently evident. *Hildanus Obs. 44. Centur. 2.* shews you there the Figure of a Spleen filled with a greasy kind of Matter,

How Diseases of the Spleen do arise.

where it appears as it was dissected. *Hollerius* writes that upon opening a Woman who had a Stone in her Womb, she had no Spleen in her, but was destitute of the same.

Various have been the Spleens seen in divers People, both as to their weight and bigness. Thus *Vidus Vidti* lib. 10. cap. 10. de *Curat. Membr.* writes there of one whose Spleen was no bigger than a Pidgeons Egg, and that so hard and compact, that it almost equall'd the hardness of a stone.

History. Whereas *Columbus* writes, that he hath seen Spleens weighing Twenty pounds, and *George Garner de Observat. propriis* doth there tell us of one of 39 years of age, who had a Spleen so large, that it filled the whole *Abdomen*, suppressing both the Stomack and *Guts*; the which being cleared from the Body, weighed 23 pounds, and being cut in the middle cross ways, did every way answer the substance of a sound Spleen, no ways changed in its colour, save only the Blood which was in it not being so black as usually it is; his Liver also was very hard, obstructed, and very large, and weighed Eleven pounds,

his

his Stomack being so small, that it appeared but like a Bladder. *Turneiferus in examin. Urinar.* there makes mention of a Noble-woman, who had a Stone in her Spleen, the largeness of a Chesnut, somewhat white, weighing Two Ounces, and a half, and a Drachm, concreted with a crusty outside; this Woman was young and beautiful, and was taken with a pain in her Left Side every full Moon for Three days together.

CHAP. 4

C H A P. XVIII.

Of the Kidneys.

THe Office of the Liver and the Spleen being discours'd, next in Order to the Rules of Anatomy, we arrive at the Kidneys, where the *Serum* mixeth its self to the Blood. The inward evacuatory passages of the *Serum*, being the Kidneys, and the Bladder, we shall only Treat of the First, being nearest of kin to our present Discourse. The Kidneys by the *Greeks* do take their derivation, *and πρὸς περὶ σφύερε*, the Urine passing i through them as thorough Rivulets. The substance of the Kidneys do appear to our view as they were fibrous, framed out of a Concourse and commixture of small Vessels, having some carnosity interposing; in outward Contact hard, inwardly moderately Spongy. These things do offer them-

Their
Substance

themselves to ocular inspection, as touching the Kidneys. But *Malpighius* by the advantage of his Microscopes, hath given us better knowledge thereof; by whose benefit he hath deliver'd us from many things which were kept in the dark from former ages. For in his Book *De Renibus*, he writes, whereas in Men of growth the Superficies of the Kidneys commonly appears equal; yet in a *Fetus* and young Children its found otherwise. The membrane of the Kidneys being ablated, and injection of spirit of Wine, tinged with a black Colour, being injected into the emulgent Artery. *Malpighius* hath observed innumerable minute Glandules, fixed every way to these bifurcated Arteries, and that they have been coloured with the same; which Glandules, with the Sanguiferous Vessels swelling with this black Colour, being produced into the form of a specious Tree, they hang as an Apple. From these Glandules where the ends of these Arteries do terminate, he supposeth the Orifices of the Veins do arise, and that small Nerves also are there produced. Their action is to separate and dis-

Infinite
minute
Glandules
found out
here.

Action of
the Kid-
neys.

discharge the serous redundant Hu-
midity from the Blood; the which
with it is carried by the emulgent
Arteries, from which Blood in its
transition, a good part of the *Serum* is
separated, and distill'd into the *Pel-
vis*, by the Renal Glandules, Urina-
ry Fibrilla's, and Papillary Caruncles,
and so falls thence by the Ureter into
the Bladder, the remaining part be-
ing sent by emulgent Veins to the
Vena Cava.

The Kidney is a common Recep-
tacle, and doth receive into it both
moist and dry things; and this is
made good, both by History and
Example. Thus *Langius* 2 *Epist.* 40.
writes of a Virgin, who by care-
lessness swallowed down Five Need-
les into her Stomach, the which af-
ter Three days were discharged
from her by her Urine. And *Alex-
ander Benedectus*, *Lib. 3. Anatomi. cap.*
9. writes, of one who having swal-
lowed a small Key imprudently;
within a small while afterwards ha-
ving a Stone drawn from him, the
which Stone every way joyned to
this Key, and the Key was its first
foundation; this Key came from him
with

History.

History.

with the Stone. *Nicolas Florentinus History, Sermon. 9. Tract. 4. cap. 29.* tells us there, of one who not well chewing *Fungus's* or Mushrooms, had some great pieces thereof came from him through his Bladder with his Urine. *Julius History, Alexandrinus annotat. ad cap. 14. lib. de substant. Facult. natur.* writes of pieces of Smallage Roots being eaten by one, many parts of which he hath observed, have come out of the Body with the Urine. Thus Anise-seed, Fennel-seed, and other Seeds, being swallowed down, many of these have been seen to come whole out from the Body, by, and with the Urine; and its believed, that all these things do pass the most narrow pores of the Kidneys, which the Blood cannot pass; and whether this of the pores special Figuration, and afore said Appetitude, be sufficient for doing these things, I can scarce believe: For these hard and great things thus passing the milky Vessels, then marching by the *Vena Cava*, and the right Cavity of the Heart, and then insensibly, and without injury, to pass along thence by the most narrow and winding passages of the Lungs, to the Left Cavity

ty

ty of the same, and from thence by the great Artery, and emulgent Arteries before they come to the Kidneys, through all which passages they must enter before they can arrive at them; and then, that these can be transcolated by their Urinary Fibrils, and Papillary Pores, as no Blood can go, doth confound both Faith and Reason. Neither can this be made good by experience; for in all my Reading, as to this point, in which I have taken a little more than ordinary pains, could I ever find that any Physician or Anatomist, hath declared he hath seen, either Needles, or Keys, or such hard things, or Seeds of any sort, in their opening of their dead Bodies, either in the *Vena Cava*, Ventricles of the Heart, or in the Lungs, or the great Artery, or in the Kidneys, but in the last, Stones have frequently been seen and found there.

CHAP.

CHAP. XIX.

Of the Renal Glandules.

THese Renal Glandules are by *Casseri* called *Succenturiati*, Their Name.
 and by *Bartholine* *Capsula Atrabiliaria*. The *Omentum* and *Pancreas* being laid
 aside; these do readily shew them-
 selves; And *Wharton* calls them
Glandule ad Plexum. They are Their Site.
 Two Glandulous Bodies, one being
 given to each Kidney, planted under
 the *Diaphragma*, above the *Adipose*
Membrane, so as the right is joyned
 to the *Vena Cava*, and the Left put
 towards the Ventricle; they are found
 in the place where the *Plexus* of the
 Nerves do appear, to which they are
 firmly affixt; they do not generally
 exceed the number of Two, carrying
 in them much of the substance of the
 Kidney, save only their being more
 loose, of a Reddish Colour, some-
 what

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Magni-
tude.

History.

what inclineable to Fat ; they are seen to carry and bear several Figures in divers Persons and Animals, being seen sometimes Oval, sometimes Triangular, and sometimes Round ; their Magnitude is not always alike in young People, they equal the bigness of a small Nut, and are small, and the Right doth generally appear larger than the Left, and it's very seldom that the Left do get the same advantage ; they do not increase in proportion according to the other parts of the Body, nor bear a like time therewith as to their growth, and about pubertation to further Increment, they plainly do cease their growth ; in large creatures these Glandules do appear larger, than they do in those who are of a more slender and smaller growth ; and age coming on, they leave off growing with it ; and when many other parts of the Body do by sickness or disaster meet with change, as to their former Being, yet these parts do seldom feel any thing thereof, for they do retain their bulk, as is made good by the example of Dr. *Glisson*, in his Book *De Rhacitide*, where writing of a Child

Child falling from the Rickets into a Consumption, and Fever supervening, forc'd her to quit her Life; she being opened, altho her *Thymus* was near consumed, yet these Glandules were found firm. They are covered with a thin Coat, by which they are firmly annext to the exterior Membrane of the Kidneys: They have an apparent sinuous Cavity, but this is so small, that it scarce admits a Pea into it; and this is better seen in a *Fetus* than afterwards, the which contains a black and seculent Matter in it, with whose colour its inward guard is tinged. In the greater end of this Glandule is seen a certain conspicuous Cavity, into which many Cavities arising from the substance of the Glandule, do terminate with open mouth, and this Cavity opening its self into the next Vein, is defended with a Valve opening towards the Vein, and shut backwards. They do for the most part take an Artery from the Emulgents, sometimes from one, or many Membranes of the *Aorta*, or great Artery.

The

Uses.

The Use of these Glandules is yet unknown, but many conjectures are past upon them; thus some with *Veslingius* do suppose, that they do assist the Tract of the *Serum*, and do collect the *Atra bilis*; the which like a *Coagulum* or *Crud*, doth promote the separation of the *Serum* from the Blood; others do suppose, that they do defend and keep up the divisions of the Reteform plexus of the Nerves; Some think that they do give warmth to the Stomack. *Gliffen* doth write, that they do separate the Juyce designed for the nutrition of the Nerves, from the Blood, that hereby it may be sent to them more pure and refined: All which Opinions are meerly conjectural; and whereas there are some who do think that in these, some *Coagulum* is made, which thence passing to the Kidneys, do there make a fit separation of the *Serum* from the Blood; altho this Opinion may in all likelyhood carry much Truth in it, yet till these passages, which make their way through these Glandules to the Kidneys be more apparent, how this separation is performed (as we have already shewn of the Spleen)

this

this must only come under the name of conjecture. And since their use is at this day kept in the dark, and that no Physicians or Anatomists have given any light as to their uses; many diseases being believed to arise hence, some ingenious Men would do the World good service, and their Profession, Reputation, to make known thereto, what observations they have made of them in dead Bodies, both as to their Diseases and Distempers.

Eustachius lib. de Renib. does give a History. very remarkable story of the Kidneys of a Woman, who after her Travel in Child-bearing, and a plentiful excretion of Blood which came from her, she dying, and her Body being opened, her Kidneys were seen white, fragile, and putrid, under whose proper Membrane so much of Wind had been collected, that it seemed as it were divided from its subject flesh; being so distended and turgid, that it very much resembled the species of a great Tumour. And that we may see all parts are not in all men made alike, we shall find *Jacobus Carpus in Isagog. Anatom.* telling us there, That in the year 1541. he saw in a publick Ana-

N

tomy

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tomy, one Artery, making or framing a passage out of the Emulgent into the Right Side out of the Kidney ; the which past in a notable distance under the Kidneys into the Uritery passage, arising from the aforesaid Kidney, and both went, or were carried by one channel to the Bladder ; yet this Emulgent Artery also entred the Kidney in its due place ; and in this individual, the Kidneys were whole and seemed as one, and had two Arteries, and two Emulgent Veins, and two Ureter passages, covered with one only pannicle, which also kept the usual places of the Kidneys, about the middle of the Back, that is in that place, between the Spleen and the Liver, a little beneath it. *Hercules Saxoniae observat.* shewed the whole flesh of the Right Kidney cut away from its proper Membrane, fallen into the Bladder, before Fifty and more of his Auditors : where also he tells you of the whole substance of the Kidney being resolved in Caruncles, and these being sent into the Bladder, did there produce such a suppression of Urine, that it procured the death of the patient which was therewith troubled.

History.

CHAP.

C H A P. XX.

*Of the Testicles both of Men
and Women.*

THis Discourse begins with the Testicles, so called from the virility which they bear witness of, whose substance by *Galen* is wholly said to be glandulous, whose opinion of which is owned and allowed by *Riolan*, *Fallopins*, *Spigelius*, and *Veslingius*; every one of which affirming, that they are made of a white, soft, and glandulous substance. But *Re-* Allowed by the Antients to be glandulous: though improperly:
genus de Graaf. & *Diemberoeck* do plainly shew their errors, who allowed this substance glandulous; they neither having in them the substance, temper, or use of the Glandules, but are parts designed for noble uses, shewing and declaring the strength of Man, and are of great excellency,

How they
are or-
dained for
Genera-
tion.

Two ge-
nerally in
number.

Not plant-
ed alike
in Men
and Wo-
men.

both as to his procreation and con-
servation. For in Man are two Or-
gans framed, which serve for Gene-
ration, some for making the Seed, and
others when thus made, for sending
the same into the Womb, as into its
fertile Field. Our present discourse
only touching upon the First, I shall
pretermit the Second; And because
Nature, which preserves her issue by
Procreation, and Humanity gets fur-
ther growth and friendship in the
World by Progeny, both Sexes be-
ing therein and therewith concerned,
I shall in this Chapter give you a small
draught of each Sex, as to the com-
position and substance of their Testi-
cles, and then declare their use. They
are generally Two in number, and
therefore by *Herophilus* called *Didymos*
gemelli; partly that the generation of
Seed might more happily proceed,
and partly, that one being lost, the
other might perform its Office: In
Man they are planted outwards at
the root of his Yard, but in Women
they are kept inwards, placed in the
lower Cavity of the *Abdomen*, two
transverse Fingers from the bottom of
the Womb, to whose sides they are
annexed

annexed by a strong ligament, by most Anatomists called *Vas Deferens*, because the Seed by this, may the better be transmitted from the Testicles to the Womb: these are not suspended by a Cremaster Muscle, and are lodged in the inward Cavity of the Belly, for the better performing of their Office there designed them; in their lower part they do obtain a semi-oval gibbosity; in their upper part they are plain, their largeness do somewhat vary, according to age, constitution, and bulk. Their substance being much different from that which is in Man; their inward substance being framed of many fibrilous Membranes loosely tied together, in whose afore said membranous substance are lodged many vessels fill'd with Liquor, Nerves, and preparing Vessels, running along much in the same manner to the Testicles as they do in Men, and covering their whole substance, in whose coats many plentiful branches do vanish in a copious divarication. But to proceed with the Testicles of Man, and herein we are to enquire into the greatness of his Testicles, where also we shall meet

Those in
Women
much differing
from the
same in
Men.

with variableness as to their largeness, the general bigness not exceeding that of a small Hens or a Pullets Egg, and in old and decrepid persons they do not arise at this magnitude, but are much less, and do grow flaccid. The Right is by the general consent of the Anatomists, both larger and hotter than the Left; and hence is it that some do declare, that the Right doth beget Males, and that the Left doth generate Females. And now to enlarge upon their substance according to the Antients, and here we shall see *Galen lib. 3. de Aliment. Facultat. cap. 6.* doth there pronounce the substance of the Testicles glandulous. *Riclamus* also joyning in Opinion with him, *lib. 11. cap. 3.* where he saith, that the Testicles are glandulous and spongy bodies, framed for forming the Seed. *Fallopins, Spigelius, and Veslingius*, as I have already shewn, do all maintain the same; when they write that the Testicles are made of a substance which is both glandulous, white and soft. And *N. Higmore. lib. 1. Part 4: cap. 11.* doth add this to the opinion of other Authors, that in the middle of the glandulous substance of the Testicles,

Various
Authors
proving
them
glandu-
lous, but
these con-
futed.

sticles, there is found a certain white, and thick Body, not much irresembling the *Vas Deferens*, furnished with no apparent Cavity; or if with any, a very small one, ascending from the bottom of the Testicles to the upper part thereof, into the inward part of the albugineous coat into which it is strongly implanted; neither is it only affixed to this coat, but doth perforate the same, and is seen to insert its self into the head of the *Paraſtata*, to which it so closely adheres, that it's not thence separable but by incision, tied in the lower and middle part of the Membrane by the intervention of Vessels. *Wharton* in his Book *De Adenograph*, writes, that the substance of the Testicles is both glandulous, white, soft, loose, cavernous or spongy; the which altho it doth want a manifest Cavity, yet it is perviated into a nervous Channel running through its middle, its whole length. But when you have read the Opinions of all these great Men, you may easily see how they have walk'd in the dark, as to the substance of the Testicles: Their Opinions carrying in them, no shadow or appearance of

They are
made of
nothing
else but of
minute
Vessels.

Truth, they writing that the Testicles are glandulous Bodies, they hereby creating a strange mistake, they having in them no resemblance at all of a glandulous substance; and he that exactly examines their fabrick and substance, shall easily find their errors, for they are made out of nothing else but a mass of minute Vessels framing the Seed; for they are easily seen unravel'd, and that sometimes to a good length, the which no glandule can admit or allow: and for the proof hereof *Regnerus de Graaf de Organis Virorum, fol. 56 ejus lib.* he there brings this Observation; Take the Vessels of a large Dormouse, and you will readily see the Vessels of the Testicles appear transparently, white with Seed by the Albugineous coat; the which being laid bare from the aforesaid coat, if they be thrown into a Basen full of water, and stirred a little about therein, you will see each part separate from other, the which if they were not made of the ends of Vessels, they would not thus admit this separation and division. Such as do want these Testicles, we do generally call *Eunuchs*. And whereas

whereas in some persons very oft times one Testicle hath been seen; so also in others there have been found more than two. Of the First sort *John Riolan* writes of a young man about 25 years of age who had but one Testicle, as you may read in *lib. I. cap. 31* and *Petrus Borellus Cent. II. Obs. 60.* writes of a Monk having the same. And *Regnerus de Graaf. in lib. de Organ. viroꝝum,* doth tell us of a Man opened at *Leyden* who had but one Testicle, no Cicatrice being found either in his Inguen or in his Scrotum, he having had Four Children by his Wife, and she being seriously asked whether she knew he had more, she ingenuously told him, her Husband had never but one Testicle in his life. Contrary to these, we also read of some who have had three Testicles, and that these have so gone along in some Families. Thus some Anatomists have writ, that amongst some of the chief Families of *Colen,* many have been seen to have Three Testicles. And *Fernelius lib. I. Patholog. cap. 8.* writes, he knew several Families in which many had Three Testicles; and *Forestus lib. 27. Obs. 15.* writes

History.

History.

History.

writes in his *Scholio*, That he knew a Citizen of *Antwerp* which had Three Testicles, and was a man who was extraordinarily addicted to Venerie. And *Petrus Borellus* doth also tell us of both Father and Son, who had each of them Three Testicles. *Johannes Riolan*, and also *Anthropolog. lib. II. cap. 29.* writes, That he knew a Nobleman who had a plentiful stock of Children by his Lady, who had one of his Testicles, that is, his Right Testicle lodged in his Inguen or Groin, which deceived both his Physicians and Chirurgeons. And *Silvius de la Boc.* writes, That in a Nobleman he saw his Testicle lodged in his *Abdomen*.

C H A P. XXI.

Of the Epididymis or Paraſtata.

THE Epididymides are frequently by Anatomists, called *Paraſtata*, and by *Fallopins* are described long Bodies tied to either end of the *Testis*; planted at its head. *Vesalius* doth very accurately describe their Figure, and so doth *Regnerus* Various *de Graaf* in his Book *De Organ. Virorum*. Opinions about their substance, But as touching their substance, various are the Opinions of Authors. Thus *Vesalius* writes their substance, much resembling the substance of a dry Nerve. *Fallopins* opposeth his Opinion in *Anatom. Obs. fol. 290.* saying this hath not well been observed by *Anatomists*; for altho the exterior part of the *Epididymis* appears nervous in man, yet its inward substance is wholly glandulous;

lous; and being cut or divided, you will find it woven out of many minute Glandules. To whose Opinion both *Bartholine*, *Veslingius* and many others do willingly assent. And *Higmore* seems willingly to erre with them, when he says, *lib. 1. Part 4. cap. 11.* that the beginning of the *Parastatæ* is made of a glandulous substance, like that of the Testicle, being allowed no Cavity, and framed of many glandules, knit together by Membranes. And altho *Higmore* hath writ the best of the *Parastatæ*, of any of the former; yet in this Opinion of his, he apparently errs: For whosoever doth strictly examine the *Epididymis*; shall find, that it is a Body made out of various flexures, and that this is evident, its first and upper Membrane being laid bare which covers its Body, and tied to the Testes, you will find many arefractious and windings, the which may with ease be separated each from other by the knife, without any hurt to the Vessels, and these have after this separation, been seen drawn out to a sufficient length; for they are generally seen revolved from one side into

It is made
of several
flexures.

into another, and are kept in their site by a Membrane which they take from the *Albuginea*. But to proceed as to the *Epididymis*, they have not only been seen extended, but also sub-divided, the body being dissolved, and this performed without much difficulty; if the thin Membrane which kept up these anfractions be divided, where you may see the Vessels thereof, as well as you did in the former, whose flexures are so closely knit, that by former Anatomists they were taken for one Body; the which, with a little dexterity and patience, may easily be confuted, especially if the *Epididymis* be tumefied by the Seed, or any other ways by Liquor, sent thither by a Syringe. As to the uses of the *Epi-*

didymis *Spigelius* does unhappily give it the semnifique faculty wholly, not allowing the Testicles this Virtue; no Seed being found in the Testicles, as he supposeth, but a serous Humour only; but he does not shew how Nature made a greater part for the separation of the Excrement, and a lesser for this semnifique faculty and action: nor does he demonstrate by what passages

Spigelius and many other Authors uses, ascribed to the *Epididymis*, altho not without error.

paſſages theſe collected Excrements ſhould be diſcharged from the Teſticles ; but in this error he is not alone by himſelf, for many others do keep company with him in his Opinion ; he ſuppoſing that the ſpermatick Veſſels did not enter into the Teſticles, but arrived at the *Paraſtata*, but that theſe do enter the Teſticles themſelves, and not the *Paraſtata* only, is abundantly manifeſt ; and that the Seed in the *Paraſtata* is made ſpirituſous in the Teſtes, and paſſing out thence by many other inviſible Veſſels alſo, gains a further digeſtion, and in its longer journey it attains a greater perfection, the which it maintains till it arrives at the *Vaſa Deferentia*, into which it empties its ſelf.

That the
Seed doth
gain it
further
digeſtion
in the *Paraſtata*.

CHAP. XXII.

Of the Prostatae.

WE next come to the *Prostate*, the which by the Antients were called nothing else but a spongy Body made up with many Glandules; and hence by *Vesalius* this was called *Corpus Glandulosum*. These Prostatae are as assistants to the seminal Vessels, and are indeed as two Glandulous bodies, hard, white, and spongy forwards, and backwards deprest, round from the sides, about the bigness of a small Nut or Walnut, or a large Nutmeg, having a thick fibrous and strong membrane from the *Vasa Deferentia* and lower part of the Bladder. And altho they may seem to contain little humour in them, seeming to have but little commerce with the *Vasis Deferentibus*; yet in people

Its Sub-
stance.

people much addicted to Venery, they are seen to swell very much, presently after coition, with some certain submucid serous Liquor, the which by compression does issue out by two small *Ductus's* into the *Urethra* and seminal passage. These *Prostates* are said to have a double substance allowed them, as being both spongy and glandulous, every way covered with a strong Membrane, framed thus for the more aptly constringing the Body, for throwing forth, or discharging this humour separated from the blood.

Its Sense.

These *Prostatæ*, or glandulous Bodies have allowed them as sharp a sense as the Testicles, and do make much for the advance of pleasure in Coition. And altho both Dr. *Glisson* and *Wharton* do ascribe them many Nerves, yet *Diemerbroeck* allows them but very few, and these said to be very small. Its framed of an Oval Figure, and besides the Nerves, Veins, and Arteries which it enjoys, whose ramifications are plentifully spread over the exterior superficies of this glandulous Body: in its inward Cavity are seen many *Ductus's*, all which as they are planted at the sides of the great C-

runcle,

uncle, do exonerate and discharge themselves into the Urethra, whose Orifices are accompanied with certain small Caruncles, so that the matter made in this glandulous body, should not issue forth continually after the act of Venery, or the Urine flow through these *Ductus's* into their body.

If the *Ductus* of this glandulous ^{Org.} body be distended by Wind, and then tyed up, you'll find its whole body much distended; and if it be kept dry after it hath been thus distended by Wind, and tyed up, it will wholly appear spongy, because the glandules, which first of all were found about its superficies, do vanish upon its thus growing dry. As to its use and Office, its allowed to give the Seed made in the *Testes* a ^{Its Use} greater perfection, sending and dis- ^{and Office} patching the same into the seminal Vessels, and kept there as a reservatory against future coition: Others disallow this use designed it, by reason of the small and slender commerce there is between these *Prostate* and the seminal Vessels. The truth is, the use of this glandulous body, hath more
O than

Various
uses de-
signed this
by Au-
thors.

than a little tyred the best Anato-
mists; for the knot is not yet per-
fectly untyed; for besides, the former
uses given it, others do assert, that
herein is lodged an acrimonious and
serous humour separated from the bo-
dy, made for giving a greater titilla-
tion, or excitation of pleasure in the
act of Venery: And some also do af-
firm, that Seed is made and framed
herein. But these are all easily refu-
ted; for as to the First, if this was
true, there must necessarily be a com-
munication between the *Vasa Dese-*
rentia, and these *Prostate*, or *Corpus*
Glandulosum, as to their passing out
of one into another. As to the Se-
cond, this is quite out of doors; for
if any one will taste this Liquor, he'll
find no Acrimony in it: and this last
has not hit the nail on the head, for
castrated people have sometimes been
seen to eject their Seed. *Wharton's*
Opinion of this glandulous body doth
also meet with opposition, when he
writes, *lib. de Gland. cap. 31.* that the
Seed hath three several parts for its
make; the First and most noble part
whereof he saith is framed in the Te-
sticles; the Second and more serous
part

part thereof in the seminal Vessels, and the thickest and most viscid part in these *Prostate*. But this his Opinion gains no foundation: for as the Seed is made in the *Testes*, it gains a greater and better perfection in its passage through the *Prostate*; but much more arriving at the *Vasa Deferentia*, wherein its lodged till the proper time of its excretion, so that there is no need of this threefold method of making the Seed in three several parts of the Body, as he supposed.

Having thus explained the uses both of the *Testes* and *Prostate*, a question may hence arise by some, which ought most properly to be allowed the Seat of a *Gonorrhœa*. And as answer to those confirmed by *Regnerus de Graaf*, this may well be allowed the Seat of a *Gonorrhœa*, as well as the *Testes*; which *Gonorrhœa* takes its name from *semengenitale*, & *perfluere*, or if you please you may call it *genitalis seminis profluvium*. And that this may be allowed the proper seat hereof is thus proved; If this Body be so affected, that this kind of matter is not only herein generated, but the same continually hence excern'd, and this Flux is

This proved the seat of a *Gonorrhœa*

generally allowed a *Gonorrheal Flux*. For Physicians and Chyrurgeons do not make any difference between this and the Seminal Flux, save only that they do declare the one to be more virulent than the other. And that such a Flux may happen, is proved from Tears and grief, in which a continual plenty of Salival Matter, or pituitous Humour is excern'd by the vitiousness of the Glandules. And that also a great *Colluvies* of other humours by the illness of these Glandules may hence be excern'd, nothing can contradict or gain-say: for the Patient having taken any Medicine, this hath either spontaneously, or by some way or other deposed the gathering together of these ill juices of the whole Body; the which also may be allowed to have the same property and place in this glandulous Body, especially it being debilitated by Venery, or any other Malignity. For our Humours do keep in our Bodies, like *Theives* in a Prison, where when they do intend to get free thence, they do not begin their *exit* with the strongest parts thereof, by undermining them, but do seize the weakest.

Thus

Thusill Humours lodged in our Bodies, do not enter the strongest parts thereof, but do force their malignity upon those parts which are the weakest, and so the more ready to give them entertainment; neither doth Reason only, but experience also prove, that this glandulous Body may be thus affected. For there are many which by experience have testified, that in dissecting of dead Bodies they have seen some affected with this *Gonorrhœal* Flux, even to their Lives end. And for the confirming our Opinion hereof, we can make good by many examples, That those who have been great Riders, and sufficiently shaken by their Horses, that they have by the same suffered a kind of *Gonorrhœa*, much resembling a virulent *Gonorrhœa*, save only, that this doth not so readily prosterbate the Faculties, nor proves so dangerous as may be made good by *Bartholine lib. 1. Anatom. reformat. cap. 23.* where he writes of a certain *Patavian*, who above 30 years laboured under such a Flux, without any detriment to his health.

History.

And *Vesalius* writes, *lib. 5. cap. 33.* of one perplexed with an involuntary Flux of his Seed, whereupon opening him, and dividing this glandulous Body, as also the *Testes*, they were both found full of Seed; and for the confirming hereof, others as well as *Bartholine* do declare, that this glandulous Body may well be allowed the Seat of the *Gonorrhea*.

The Testicles also allowed the Seat of *Gonorrhea*.

And that the Testicles may also be allowed the *Gonorrheas* proper mansion, is beyond all controversy; And this is thus proved, for we do frequently and apparently find, that upon Quacks and Mountebanks not treating this Disease aright, as by administering untimely Restrictive Medicines in this disease; they have given it an unhappy suppression, which hath evidently shewn its self by the Testicles running into Tumour, which have bee sometimes seen to swell to that vast bulk, that those who have therewith been troubled, have been forc'd to keep them up by Trusses, and other convenient bandage oft used in the like cases, the which thing could never have hapned, unless they were the Mansion and place of this

And this proved by unskillful giving of Restrictives. improperly.

Gonor-

Gonorrhea. And hence it is that when this Seminal Matter which pass through these *Foramina*, or small Cavities, is by the use and application of these Restrictives, too much obstructed from any further flowing into the *Epididymis*, and is so accumulated in the *Ductus's* of the Testicles, that the Testicles with the *Epididymis* do run and increase into that great bulk and swelling which we just before mentioned. Women also having no *Prostates*, sometimes (altho more seldom than Men) are seen perplexed with a *Gonorrhea*, which disease in them without all doubt, doth proceed from their Testicles, they wanting all other Organs allowed proper for forming their Seed. Women sometimes troubled with this disease.
Forestus Obs. 9. lib. 26. writes of a History. young man troubled with a *Gonorrhea*, whose Spirits not being much spent, nor his Body emaciated, had this disease seiz'd him by o're plenty of Seed, which so proved from too great a Plethory, for the multiplicity of Sperm, doth arise from multiplicity of Blood; he being consulted, and finding the Patient Rubicund and Plethorick, by prescribing him a thin

History.

Dyet, cooling and drying Medicines, with other Remedies there set down, the Patient suddainly recovered of his destiny. *Alexander Benedictus lib. suo 24. cap. 3. de Curand. Morbor.* writes of a Woman, who being much troubled with suppression of Urine, her *Prostates* being dried up by Varices or Glands, planted between her Testicles and seminal Vessels, without much pain and trouble, her Bladder not being unloaded, her parts being by Unctuous Medicines loosened, and her Urinary passages being well cleansed and freed, she enjoyed her former health to admiration. *Schenkius* in *Obs. suis*, tells us of Stones happening in this glandulous Body, which did adhere to the neck of the Bladder, one of which is this following. Where he writes, we have observed in this glandulous Body a Stone fixt, whereby the Seed, unless it were small and aqueous, could not discharge its self thence, in coition; This person being by a Mountebank cut for the Stone, dyed in the Operation under his hand. *Cornelius Manilius* the Chyrurgeon writes, that he hath found a Stone in this glandulous Body

History.

Body. And *Rhasis* writes, that he hath seen Stones herein also, as *Marcellus Donatus* writes *Histor. Med. Admirabil. lib. 4. cap. 30. Aetius Tetralib. 3. Serm. 3. cap. ult.* tells us of a young man, who when he was concern'd in Coition with a Woman, he could no ways send forth his Seed, but being asleep it readily came from him, and frequently; whence may be collected, that the Seed Vessels receiving much humidity with Cold, cannot be warmed; whereas having in sleep been warm, they easily do discharge the same, Rest warming the inward parts, and cooling the outward.

History:

CHAP.



C H A P. XXIII.

*Of the Glandules of the Arms,
or Articulations.*

WE conclude with the Axillary and Inguinal Glands; to which might be annexed, some which are lodged in the flexures of the joynts, as those of the Elbow, Knee, or that great one of the Thigh, commonly called the Popes Eye; and the only thing which offereth its self as touching these, is to declare their differences as touching their Names, Magnitude, Figure, and Uses.

As to
their
Names,

Some of these have proper Names given to them, thus those in the Inguen are called *Buboes*; others known from their situation, and thus in the middle of the Thigh we call the Popes Eye: And the Axillary Glands do take their Name from their place belonging to the Arm-pits. These Glandules

dules do very much vary also in their Magnitude, for those in the Thigh are by *Wharton* allowed to be Eight, and these seen very large; the Arm-pits have Three usually given to them, but these are lesser than the former; those in the Flexures of the Knee and Thigh smaller than both the former, and that lesser than all the rest, which is planted near the Elbow; their Figures also are various, some being round, others Oval.

Their
Magni-
tude.

Wharton in his Book *De Glandul. Artuum.* tells us of a great Affinity and Commerce between these Glandules and the Nerves, so that he supposeth the Nerves do convey to, and take from these Glandules; for its proper enough to allow the Nerves bringing somewhat to them, as by sending them some of their excrementitious Juyce; where also he writes, that these Glandules do not discharge themselves into excretory passages, but into the neighbouring Vessels next to them, which is generally thought the only reason of their being planted at the greater division of the Vessels, for the more easie reception of the superfluities of the Nerves

Wharton's
Opinion
of these
Glan-
dules.

Nerves depofed into thefe Veffels, to which they are ftrongly annext.

And that they do alfo carry ſome-what away from the Nerves, is as probable, (*vid.*) a certain nutritive juyce, the which being milkt out by a ſimilar attraction of this glandulous ſubſtance, doth throw forth this mixture of its Lympha into the Lymphaducts, and by their virtue doth keep the ſame thus received from them, and this their own ſubſtance doth ſufficiently make good, which is both ſweet and delicate, and does carry a very near Nature with that of the Nervous Juyce.

Difeaſes happening in theſe Glandules, are either ſimple Tumours, commonly called Buboës, or complicated with venereal or peſtilential ſwellings. And theſe Cauſes hereof by *Wharton* are generally reckoned Two, the Firſt being the Blood, obſtructed in its circulation, and hence a Tumour ariſeth, from the hindrance of the Bloods impetuous Flux from the Heart by the Arteries, and its re-ſource back again out of theſe by the Veins. The Second may originally ariſe from the Nerves, as from their ſuper-

superfluities which they let fly and spend into the Glandules, vitiated either by quantity or quality; now where these superfluities do only erre in quantity or quality, as occasioned by visciditv, thicknes, or the like, this occasions a simple swelling only; but when a venenate or contagious Matter arrives here, it begets a Tumour like its self, answering the same Matter of which it is made, be it either venereal or pestilential.

Ætius tells us, *lib. 6.* that Strumous History. swellings have not only appeared in the Neck and Throat, but have been seen and found in the Arm-pits, and Inguens, Sides, Womens Breasts, and the like. And *Julius Pollux Grammaticus* affirms, that Scrophules do not only arise in the Mesentery, but have been found in the Arm-pits and Groyns. He tells us of a Woman in *Florence* who had a Scrophulous Tumour in her Thigh, which weighed above 60 pound, whose substance did so mightily increase, that therewith she was forc'd to keep her Bed for Five years together, the which at length, was by strict bandage and cauteries wholly eradicated.

George

History.

George Wyriz Physician, writes of a Gentleman who had a Struma in his Groin, or rather if you please, a Steatome, which exceeded the weight of Forty pounds.

History.

Hollerius, Obs. 23 lib. Propria, tells us of a noble Painter who had such a large Ganglion or Wenn in his Thigh, that it exceeded the bigness of a Childs Head; having another large Tumour annexed to it: both which were wholly eradicated, and the Patient perfectly discharged from the same, and cured.

History.

Benivenius, cap. 14. tells us of a Woman, who had a very large strumous swelling upon her Thigh, which weighed above Sixty pound, the which proved so troublesome to her, that she was forced to keep her Bed, he being intreated by her Prayers and Supplications to undertake her cure; by a strict Bandage made of Hair and Silk wrought together, he cut the same near half way thorough; the other part thereof he dispatcht with a red hot Instrument, by which the flux of Blood was wholly suppressed: the Woman being near dead, was put into her warm Bed to refresh her

her self, and by having proper Cordials to support her Spirits, great care used, and proper Medicines administered, she was brought to her perfect health, by God's Blessing going along with his endeavours.

The end of the First Book.

and that, and by having proper Gov-
ernment to take care of the people, great
benefits are derived, and proper Medicines ad-
ministered, and persons brought to the
perfect health, by God's blessing go-
ing along with his endeavours.

The end of the Fifth Book

And thus ends the Fifth Book of the
Annals of the Kingdom of Great Britain
from the first settlement of the English
in that Kingdom to the present time.

And thus ends the Fifth Book of the
Annals of the Kingdom of Great Britain
from the first settlement of the English
in that Kingdom to the present time.

And thus ends the Fifth Book of the
Annals of the Kingdom of Great Britain
from the first settlement of the English
in that Kingdom to the present time.

CHÆRADELOGIA:
O R,
An Exact Discourse
O F
STRUMAES,
O R
KJPS=Evil=Swellings.

Wherein are discovered
Their Names & Natures,
DIFFERENCES, & PRESAGES
CAUSES, SIGNS, & CURE,
In that Modest and Plain Dress,
That the Meanest Capacity may here-
by find out the DISEASE.

Written by *JOHN BROWN*,
Sworn Chyrurgeon in Ordinary to the
King's most Excellent Majesty.

Arte Florente Florescimus.

LONDON: Printed by T. N. for Sam. Lowndes, over
against Exeter-Exchange in the Strand. 1684.

CLERICAL

An Exact

STRIMAS

RECORDS

Warranted

Then Natures

DIFFERENCES

CAUSES

to that

the

by

Warranted

to that

the

by

Warranted

to that



To the Right Honourable,

HENRY Earl of *Arlington*, Lord
Chamberlain of His Majesties
most Honourable Houshold,
Knight of the most Noble Or-
der of the Garter, One of His
Majesties most Honourable
Privy Council, and Lord Lieu-
tenant of the County of *Suf-*
folk, &c.

My LORD,

SInce we generally do mea-
sure the Greatness of
the Sun by the Shadow of the
P 2 Earth,

The Dedication.

*Earth, and his Goings in the
Dyal by the little Tbred
thereof; Those vacant Hours
of Leisure which I catcht at
Windsor this last Summer,
were the only Wings which
gave first flight to my design
in giving a Shape or Form to
this Strumous Discourse; a
Disease as Universal as any
other whatsoever in our Age.
In this therefore I have pre-
sumed to present your Lord-
ship with the Differences,
Causes, Symptoms, Presa-
ges, and Cure thereof, ac-
cording to the best Medical
and Chirurgical Method.
And since I have shewn that
the*

The Dedication.

the Court is extreamly visited with this Popular Disease, and a multitude of poor People do give His Majesty trouble too oft for Curing their Diseases, they will have to be the Evil, although not really so, save only in their own Conjectures; I have herein undertaken to unmask the same in that Order, and give it that Light, that the Meanest Capacity may become a good Judge thereof.

As my Obligations therefore to your Lordship are as well known to the World as great in themselves, so I hope

The Dedication.

I may not appear troublesome in making a publick Expression of my Gratitude to your Honour, and humbly crave Protection under your Wing for this my Scrophulated Treatise; whereby your Lordship will let the World see, how great a Master of Condescention you are, in giving Countenance to this Design, Life to my Adventure, and Breath to my Dedication.

The whole Kingdom knows your Lordships Integrity to your Prince, in the Eminent Place of Trust your Honour enjoys, your Steadiness and Con-

The Dedication.

Constancy in that Religion we do profess; your Prowess, Justice, Piety, Temperance and Prudence, are as so many Illustrious Gems of your Great Name; all which do both sweeten your Noble Nature, appear as Lawrels to your Virtue, and true Heralds of your Perspicuous Lustre.

If your Lordship will please to favour this Address with your Honourable Acceptance, and pretermit the Lapses both of the Author and his Discourse, this will infinitely secure me from the hard censure of others, and

The Dedication.

*make me ever more study how
to declare my self,*

My Lord,

Your Lordships most Obedient,

and most thankful Servant,

JO. BROWNE,

To



To the
Industrious Reader.

Ingenuous Reader,

SInce it is the Mode of the Age not to let any Book look into the World without a Preface, it may well seem a wonder, that amongst the multitude of Books with which the World hath been so plentifully stockt, so little hath hitherto been writ of this Strumous or Kings Evil Subject; it evermore having been a Disease of ancient standing, and so

To the Reader.

so general concern with the Sons and Daughters of Men; especially since there is scarce any kind of Skill but may be learnt by Art, and brought into the Rules of a Curative Method, for the Benefit and Advantage of poor diseased Mortals.

It was a Law among the *Athenians*, That every new Act should be heard with silence and applause: which custom, as it gave a favourable and respective appearance to the Actors thereof, and their Endeavours; so it might and compleated the same with an inevitable danger of disgrace for the future, if any lapse should succeed. The truth is, Men of Learning, Reason and Experience, and such who have been free from Fumes, have evermore encouraged the Industrious Hand:

To the Reader.

Hand : But we live now in such an Age, that an Author must as well study the little Plausibilities of the People, who are the great and brisk Masters of Fame, as the value of the Discourse, the reality of the Matter, or the general good of the Design, (these being very kind and zealous where they affect, and as cruel and clamorous where they resolve to contradict) and where Men do once build their Wit upon contradiction, the best Subject must hazard their Test, and suffer their Censure. And this I have evermore observed, that never any yet entred the Lists with an Ignorant Bugbear, but he lost much by the Encounter.

But to leave these : That I may somewhat relieve the Readers patience, I shall enter the Subject

To the Reader.

Subject Matter of our Discourse, wherein although I may well enough agree with *Columella's* Opinion, that *Nihil perfectum aut à singulari Industrià Consummatum*, That no Man can observe all; yet I hope that Huntsman is not to be blamed that catcheth some, although he may miss others. And because I know there are some sort of Men may think that I live better upon Transcription than upon producing new Matter; yet in this I hope the Crime is not very great, so long as the Reader hath it brought home clean. Others I full well know there are, who will readily suppose that I have borrowed a part of my Treatise from others; yet since I had it from the common Stock, and have distributed the same for the
ad-

To the Reader.

advance of publick good, I would willingly know where lies the Injury.

If in this also I have seem'd to step aside from the Opinion of the Ancients as touching these Strumous Effects and Diseases, I being rather inclined to raise a new Pile of Matter for their Production and Generation, yet I suppose I am not the first which have swum against the stream of their grave Suppositions, or gray-headed Thoughts, I evermore having been conversant in Chirurgery almost from my Cradle, being the sixth Generation of my own Relations, all eminent Masters of our Profession, some of the latter of which have been extraordinary well known for their Parts and Skill by many of the most worthy and knowing Masters

To the Reader.

sters of our Society. I came early also to the practice thereof in this great City, and have for above Twenty Four Years seen the Practick, as well as read the Theorical Part thereof; and this not at Whiles and Intervals, but I had the Eye of the Hospital as my first and early Gleanings: And since I could write Man, the late Wars had my Skill shewn on my self as well as many others who were committed to my Charge.

But to come nearer our Strumous Discourse, since I have been blest by my Dread Sovereign's Command to attend as one of His Chyrurgeons at all Healings, (although the meanest) and have seen several Thousands approach his Royal Presence for Ease and Cure, I thought it my Duty as well as my Zeal
to

To the Reader.

to search into the Roads and Circuits of this Evil, which is seen thus frequently to visit the Court. And the only reason which invited me to this Undertaking, was partly intended to prevent the tedious Journeys of many poor People, who unhappily have undertaken the same upon pretence of their being troubled with this Disease, and partly to secure His Majesty from being cheated of His Gold: The first of which is intended and made good in this, the latter demonstrated in the following Treatise.

I have herein therefore (kind Reader) presented thee with a more plain discovery of this Disease, than hitherto hath as yet appear'd in the World, and this perform'd with that plain and easie

To the Reader.

easie Dress and Method, that the meanest Capacity may be allowed a sufficient Judge in the description thereof by way of distinction to prevent confusion.

In this Discourse therefore is laid down the Name and Nature of Strumacs or Kings-Evil-Swellings, with all their Differences, Causes, Signs, Presages and Cure, in a more full and ample draught than hath hitherto been ever presented to publick view. And because I do not desire to keep the Ingenuous Reader too long upon the Title, if he please to take an inward survey of the several Causes of this Strumous Disease, he will find that I have introduced the Pox and Scurvy as two great Clubbers towards forming the same, (especially in our days, where the Families of
Man-

To the Reader.

Mankind are generally seen more or less tinged therewith) and do keep equal pace with the same by Seminal Traduction: Both of which being much altered from their first Beings, by getting an acquaintance almost with every Disease, they having a very familiar and common dependance one upon another, bred and begot from a tainted Fermentation in the Blood, and an Ebullition of vitiated Humours, by which a common exchange of Symptoms is kept up and maintained between them, according to the Inclinations of such weakly and debilitated Bodies on which they do make their entrance. But lest, kind Reader, I may be thought tedious in keeping thee too long in the Passage, I have this only to say, That I have
Q spent

To the Reader.

spent this last Summer with great satisfaction in examining and tracing the *Evil* in all its Nooks and Corners. If thou findest any thing in it worth thy acceptance, take it freely; and what is wanting in the Authors Capacity, make good in thy self by a richer piece of Service.

V A L E.

From my House at *Charing-*

Cross London, April 3.

1683.

The

*The Names of the Authors
concerned in this Treatise.*

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 Tagaultius.
 Tookerus.
 Valefcus.
 Whartonus.
 Willifus.

The

The Second Book,

In which are contained Seven

CHAPTERS.

Chap. 1. *Of the Struma,
or Kings-Evil in general.*

Chap. 2. *What the Kings-
Evil-Swelling is, with its
proper Name and Na-
ture.*

Chap. 3. *Several Differen-
ces of the Evil, both from
the Ancients and Mo-
derns.*

Chap. 4. *Several Causes of
Strumaes, or Kings-Evil-
Swellings.*

Q 3

Chap.

The Contents.

Chap. 5. *Of the proper
Signs of Strumae.*

Chap. 6. *Of the true Pre-
sages of Strumae.*

Chap. 7. *The Practical Cu-
rative Method of Curing
Strumae, or Kings-Evil,
Swellings,*

The



The Second Book

OF THE

Kings-Evil,

CHAP. I.

*Of the Struma, or Kings-Evil in
General.*

AS some Diseases are nearer of
kin to *England* than to
other Nations, so by the
general received Opinion
of Physitians, they do hence take their
Causes; their relation to Distempe-
riety, associating with Diseases which

Of the Kings-Evil in general.

are most general and common with them. Thus we frequently see a vicious Constitution of Place continuing for some time amongst us; or if for some small season leaving us, and then making its quick returns upon the Sons and Daughters of Men, this in a very great measure gives being and growth to a Disease.

Divers
Countries
allowed
various
Diseases.

And hence is it that divers Countries have their own proper Diseases allowed them, (proved and maintained by all Ages.) Thus to *Egypt* is granted the Leprosie as its proper Disease; *Attica* kept up the Gout; *Hungary* has its particular Fever, Christned by its own name; *Apthæ*, or Ulcers of the Mouth and Palate in young Children, are very frequent in *Syria*. Some have laid the first appearance of the French Pox upon *Naples*, although it long ere that time dwelt in the *West-Indies*, and had longer being ere that in the World, as shall be sufficiently made good in this Discourse. *Plica* is generally granted the *Polony* Disease, and the Scurvy believed to Sail from the *Baltick* Sea. *Sphacelus* was first thought to arise from a cold Country near the Northern Pole, bringing with it

it a Mortification on the Nervous and Membranous parts. *Carbunculus* allowed an Evil of the Province of *Narbosensis*, and *Bronoochele* is so common a Distemper in *Bergomy*, that the Inhabitants thereof do not take any notice of the same, they living without pain that have it, generally granted to take its Origination from their common Liquor they Commonly make use of. And whilst we have thus far travel'd, we have only taken a view of the Diseases of other Countries, let us come nearer home, and behold our own Island, and here we shall find it to bear a part with Diseases and Distemperiety as well as other Nations; and as *England* had once the Name of an English Sweat, so it hath been very fertile in producing Strumaes, or Kings-Evil-Swellings, Jaundies, Rickets, Scurvy, Consumptions, and the like. And without our Bodies had, and still were subject to change, we should not find them so readily assume these sickly impressions. But Reason doth sufficiently evince the same, these arising either from the Diet therein made use of, or ill Habits therein bred, or changes of Temper made by Air, and the like.

Of the King-Evil in general.

like. Thus we read the Scab of *Ethiopia* did arise from their excessive Eating, they commonly feeding upon Locusts, which bred this depraved disposition in them. The Gowt in *Attica* also had its being from delicious Food, & their over frequent use of Veneri. And, that Air may very well be allowed an expert Ingredient in forming Diseases, our own Country can readily confirm, by sending of their numerous Offsprings (of this Evil we discourse of) up hither so frequently to be healed.

England
very pro-
lifique in
producing
Diseases.

For whosoever examines *England* in its Nature and Constitution, shall readily find that it is as prolifique in producing of Diseases, as she is fertile in procuring of Conceptions; and its forty to one, if she gives not as ready a Remark of the one, as of the other, she being no more barren in the one, than she is in the other. And hence is it that not only the strong and Vigorous Man, who enjoys the delight and blessing of Wealth, but the weak and infirm Person does propogate and beget Children, as every day makes good. And that Women also who are infirm, and of an ill habit, and Cachochy-

Of the Kings-Evil in general.

cochymick Constitution, do most readily bear Children, this also is as plain. And whoever do consider these both as they ought, may reasonably allow, that a Child begot and bred from such a Parent, may both easily and readily derive a Disease from them, being by Nature made like soft wax, which every one knows doth with ease receive every Impression which the Seal gives to it.

This Child therefore coming into the World distempered from its Mothers Womb, enervated, and every day giving greater and better Signs and Symptomes of its depraved Constitution, what can deny its ready yielding to any Disease whatsoever? I would not willingly be here mistaken, (this not reaching the whole race of Woman-kind) that they themselves are either all infirm, or that they must necessarily serve the World with a diseased Off-spring. But this I shall presume to assert, that where such a mixture of ill conditioned Parents do meet *in Coitu*, and therein and thereby do use their endeavours to raise a Natural Stock; where such a product is made, their Children are very seldome
seen

Diseases
from the
Mothers
Womb,

Of the Kings-Evil in general.

Several
Reasons
to make
good the
Assertion.

seen to carry better metal in them, than they have derived from their Parents; and may as well be allowed to share of their depraved Natures and Constitutions, as of their Estates and Fortunes. Several Reasons also might be given for the confirming the same; for how oft also hath this been found to arise from the abuse of the Commodities chiefly and mostly in use in the Country where these diseased People do inhabit? Thus by eating too much Fruit, how many have we seen readily surfeited? by drinking too much Wine, too many enfeebled with the Palsie and afflicted with the Scuvy and Gout? by living very high, and at ease, not using much Exercise, have shewn themselves the most ready Masters for Venerie, Debauch, and *Lues*? All which may well enough be allowed to have sufficient Efficacy in them, to give Being and Breath to Diseases, and do most readily either *ex toto*, or *ex parte*, daily make good the truth hereof, according to the Times, Places, Natures, Tempers, and Constitutions of the Agents or Actors thereof.

And that this Struma, or Kings-Evil, may well enough also be allowed Com-
plication

plication with Pox, Scurvey, Gout, Jaundies, and other Diseases, shall be sufficiently made good by convincing Arguments enough: For if the Pox should perchance keep company therewith, or sent, or derived thither, either by Contagion begot from Nurfes, or an Hereditary Right of Parents, this makes it quite another Disease from what we have already been discourfing of, both in its Nature and Effence, which by no means may be allowed to have any commerce therewith: But this by time may also be granted to fuffer a fufficient change in its form and nature by the fame, and may be allowed to gain Affinity therewith, and take fome meafures of its Præternatural Indifpofition, as fhall be fufficiently made good in my Difcourfe of the Caufes. The Scurvey we fee alfo gets very near acquaintance with this alfo, and this is either contracted by Chance, or procured by an Hereditary Right in the tender Conftitution of the young Patient; or collected and gathered out of its ill Regiment thereof, as to its Order of Diet, Air, and the like, all or any of which are powerful enough to promote the fame: for
this

this has no more relation in Children in these Diseases, than it hath in others of a longer continuance ; in which, by length of time, the Blood becomes tainted, contracting a greater illness, and to this it easily yeilds, by reason of the Infants aversion to Motion, and Exercise, the which does expose, or rather depose the Body to a Scorbutick habit ; and thus, according to the thick and viscid humours which the Blood contains in it, scattering the same about some parts of the Body, does force these parts which are thus therewith perplexed, to carry the same Marks, and bear the same Symptomes as it declares and bears in its self.

CHAP. II.

*What the Kings-Evil-Swelling is,
with its just Name and Na-
ture.*

WE come now to treat more par-
ticular of a very frequent
Distemper of our Age, which looks
as if it got birth from Commerce and
Conversation with Mankind; it arri-
ving at that numerous Off-spring, that
it meats us almost in every Street; and
this for the most part doth happen in
that Age which *Philothemus* calls *Τετάρτη
ἡλικία*, or *Tertia Ætas*, and it is there-
fore reckoned by *Hippoc. Aphor. 36.*
amongst Childrens Diseases. *Celsus,*
Ætius, *Paulus Æginetta*, *Antonius*
Mus. Brasavol. Fallopius, Guido, and
several others do call these Strumous
or Scrophulous Swellings *νεκροδιδας*, or *Its proper*
Adenes Indurate, they allowing them *Name.*
their Originations from pituitous Mat-
ter and Blood, generated in this Age of
Chil-

Of the Kings-Evil,

dren from their voracity, and intemperance of Diet. This is a disease also in magnitude having been seen to swell to a vast bulk, hunting out both the Animal and natural Faculties, lodged chiefly in the Neck and Throat, called by Galen *Adenas éoxanthropousus*, or *Adenes*, or *Strume indurata*, as to their substance. Physicians at this day (as to their breeding) are not agreed, some affirming that they do arise from a plenty of matter, such as is serose and glutinous, coming into the Glandules; Galen affirming, *Aphor. 36* that they are made of a cold pituitous Matter; *Placentinus* and *Theodoricus* with many others as stiffly asserting that they are bred from Flegm and Melancholy; *Celsus* contrary to the rest, contends for their sharing from all Humours in the Body, in working them up into Tumours. *Scrophulae* are by most Authors derived from *Scrophæ*, or Swine; these Creatures also being very subject, and the Subjects of this Disease; this in them arising from their Glotosity, bred and begot from thick Flegm and Melancholy, having some fluxile matter therewith adjoynd for advancing their encrease. And as these by the

Latines

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person by the back of his finger.

Every word of the book, the book (S. by Island)
even the following is placed

Verbatim is the.

Richard Price from the

Clarification of the

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Latines are called *Strumæ*, so by the *Arabians* they are called *Scrophulæ*. *Wharton* makes this distinction between them in his Book of Glandules, where he calls *Scrophulæ*, Wens, and *Strumæ*, the Kings-Evil: of either of which he also gives this Description, allowing *Scrophulæ* to run into great Bulk, the which have been seen of a vast weight, and do contain in them variety of Juices, which gives them this massy substance; *Strumæ*, not always increasing, but sometimes seen to act their changes in Humane Body, being not always at one stay, they sometimes disappearing, whilst at other times they have been found to shew themselves more apparently. *Guido*, *Laurentius*, and several other Authors do declare *Strumæ* to be indurate Tumours of the Glandules, or as I may say a kind of *Scirrhus* therein; and most Authorities that I have stricktly examined about them, do declare them indurate Kernels, lodged and contained in a glandulous membrane, found evermore either in the Neck, Throat, Brest, Axillaries, Inguens and the like, making their chief abode amongst the Vessels, bordering on them, or related to them;

R

Va

Of the Kings-Evil,

Valescus, cap. propr. calls them Apostems, bred in the soft Flesh, or hard Apostems in soft Flesh bred from Flegm and Melancholy. *Avicen* calls them *Glandula Sclerotice*. And amongst all these Worthies, since we have given you a survey of all the Glandules in our first Book, give me leave amongst these Worthies to assert my Opinion of this Disease, commonly called the Evil, which is no fictitious Distemper, or imaginary Evil; but rather a proper disease; and that the Matter of our Discourse may oblige every common Eye, in its entrance, and make every believing Man joyn with me in the Truth thereof, whereby every one may become in some measure a true Judge of the same, such things as we have seen with our Eyes and treated with our Hands, shall justly reach their view, and if possibly gain their Approbation.

The Authors opinion of the Disease, and its definition.

What the Struma is.

This Strumous Disease therefore, or Kings-Evil so commonly called from his Majesties healing of the same, is a cold and moist præternatural intemperie, generated in the Glandules from a Subsaline and Subacid Juice, collated from the wheyish part of the blood;

blood; the which whensoever it enters them, or approach their Membranes, it doth both harden, concrete, inraffate, and convert the same into a coagulate calcous substance.

And whereas ever Disease is contrary to the part which it besiegeth, so it doth daily more and more damnifie and impair the same; and when this arrives at any consistence, or gains a Habit or Constitution therein, nature her self beginning to grow weary thereof, and so not able or willing to hold out the conflict, or maintain the battle, is forced to yield thereto, by which the Disease gets greater footing, and advances into Increment, and augment. For we commonly see that although the beginnings of Diseases are obscure, and this Disease sleeps as it were for some time, yet other whiles they give sufficient Testimony of their appearance, and make the diseased apparently convict of their near acquaintance. And as Flegm, which by all Physitians is allowed the colder and more moist part of the Blood, or taken commonly for the serous part thereof, so it consequently must be allowed a great Parent of this

Flegm a
great A-
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R 2 Evil

Evil Brat, through which carrying but a small quantity of Spirit with it, it proceeds more slowly in its course, than the other part thereof, and may therefore be well enough granted a great Agent of the same as we shall manifestly make good when we come to treat of its causes.

It allowed
a move-
able consti-
tution.

This Strumous Disease may also well enough be allowed a moveable Constitution, it oft-times changing it self, and keeping its variety of Turns, of being either remitted or intended without any dissolution of the whole, and may as well be granted to arise from an inequality of Nutriment, no part excessively increasing and running into greater Bulk than another without an inequality and disproportion of Nutriment. Whereas the common Tone and Harmony of parts is preserved and kept up by the common qualities equally embracing each other; and where there is any recess from the just Mediocrity to either of these Extreams, there must necessarily follow a viciousness of Harmony, as is apparently made good in Strumaces, where we may perfectly behold a Discrasie of Tone in this affect made good by loose-

Looseness
of parts a
great fa-
vourer of
Strumaces.

looseness of parts, the which is also a great Agent in forming of Tumours, and giving them their Increment: the which being once over-stretcht, does not only run the part into a weakness, not having in it strength enough to maintain its former vigour, but makes it every day more pliable than other to its commands, till it hath got that greater and looser bulk which we find may suffice for giving entertainment to these Swellings it is thus seen to possess and enjoy.

Looseness
and moist-
ness two
insepara-
ble Com-
panions in
our Bo-
dies.

And that which doth more clearly heighten the truth hereof, is, we shall evermore find, that where there is seen a Lubricity of parts, Humidity evermore keeps company therewith: for Lubricity and Humidity are inseparable Companions in our Humane Bodies; so that where-ever we meet with any Lubricious or loose parts, we shall evermore find them moist; and both these together do call into them a third Companion, which is Stupescation, and there's nothing that I know should forbid the same. For when the Spirits being in their Exaltation shall contract an Acrimony, as is oft-times made good and perceived

by Spirit of Wine upon *Aqua-Vita*, the *Aqua-Vita* being benumbed by the Spirits strength, by how much this is advanced in Stupescation, by so much there is made a greater quantity of Lubricity, and a lesser of Acrimony : whence we may conclude, that the dulness of the Spirits lodged in the affected parts, does much favour this Looseness and Lubricity, and the Spirits thus losing their Vigour, do give us a true remark of the same, as Doctor *Glisson* well notes in another case, and as *Galen* hath it, (with which I shall conclude this Chapter) Bodies of Children are most passible, by reason of their Humidity, Laxity and Softness.

CHAP. III.

*Several Differences of the Evil,
both from the Ancients and Mo-
dern.*

S*truma* is the common name given to this Disease ; not *Struma*, because we seldom or never do meet with a single one, but many do from thence arise, and that matter thereof which gives being to one in the Glandules, doth also make way for the entrance of another, the first growing harder, and so making more ready way for a second and third ; and these increasing into an indurate substance, do also enlarge the looser parts, and make them more apt to receive as many as they can get in. And thus whilst the Matter is flowing which is thin, serous, and waterish, first forming a soft Tumour, this in time becomes concrete and indurate, and this also

Differences
of
Strumae.

The man-
ner of
their
Birth.

incrassates therewith. And I presume this may be allowed a reasonable account of their birth and beginning; the Matter again sometimes flowing into three or four Glandules at once, and the Physitian or Chyrurgeon endeavouring to discuss the same, they hereby only discharging the thinner Matter, lay platform sufficient for a *Scirrhus*, to build its self upon the thicker and more viscous part which is left behind.

The patients strength or weakness is also another consideration,

Another difference hereof may be taken from the Patient's strength or weakness; either of these having in them power sufficient to procure a greater or lesser degree of this Strumous Disease: For as the Vital and Natural Organs do keep up and maintain their Vigour and Harmony in their Constitution, so also the Spirits may be allowed to contain in them more or less Vigour, and so be granted more or less dangerous.

Another difference from its times.

Another difference may arise from the Times thereof, which by Physicians are generally allowed four, *viz.* Beginning, Augment, State, and Declination; which by *Galen* are thus described, when he calls that Beginning,

ning, when the Crudity of Matter occasions the Disease ; the Augment, when the same is better digested ; that the State, being drawn from its Excretion ; and that allowed the Declination, reducing the remainder to its Natural State : But this comes nearer the Discourse of Fevers than Strumaes, they no ways maintaining such a regular Order or Course. Amongst these also Strumaes may be allowed much to differ both in their Magnitude, Nature, Place, Origination, Multitude and Multiplication of Vessels.

In their Magnitude, they being In their Magnitude. greater or smaller, from their Natural Condition, some being therewith so slenderly affected, that one would scarce believe them concerned or troubled therewith, they both eating, drinking and sleeping as well as any Person whatsoever, save only now and then they have some twitches and marks of its close acquaintance ; and and these discovered either by their upper Lips, Neck, Throat, Breast, and the like ; and although this Disease may sometimes run into great bulk, as is frequently seen, yet it is time alone that gives it this Increment : for the Motion

Motion is slow and dull, and unless it be quickned by some other humour which hath power enough in it to mend its pace, and raise it into a more speedy Motion, it marches on but slowly and leisurely.

Different
in their
Nature.

In their Nature also they do much differ, as also in their Constitution, some of them being benign and without pain, others being more malign, and very painful; some soft, others hard; some yielding to Suppuration, others expecting Discussion.

Different
in place &
mobility.

Different also in Place and Mobility, some of these being elevated, others deprest; some superficial, others profound; some being fixt and immoveable, others being loose and moveable; some seen planted in the fore-part, others in the back-part, and others bordering at the sides of the Neck; some dwelling in the Eyes, others in the Lips; some in the Neck and Throat, others in the Breast, and some also in the Articulations or Joynts: and besides all these places, although some there are who pretend greater Judgment in the knowing of Strumaes than others, yet do not, nor yet ever have shewn their greater Reasons for the same

same than others may ; yet with their favour and leave we shall find these Strumous Swellings exercising several other parts of the Body , as the Fingers, Toes, Junctures, and the like, which I have often observed in Childrens Hands, sometimes in their Wrists, sometimes found the same in their Ankles, and at other times in their Feet and Toes ; although these all allowed not Strumaes by some, they very well bearing their Nature, and increase like Strumaes ; and that this may also be made out very well , more Glandules are dispersed through our Bodies which may give being and growth to these Tumours than we yet have found out.

They also do much differ in their Origination and Number, sometimes these being seen (although rarely) single, many times double, and so daily increasing their stock, some being few, others appearing more in number ; some large planted in the Plexures of Joynts, where Glandules are appointed for sustaining and keeping up the Vessels just under the Cutis ; others being more properly called Glandulous Bodies, whose Habitations are
seen

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Of the Kings-Evil,

seen in the inner parts of the Body, as the *Omentum*, or Kell, Breasts, Pancreas, Mesentery and the like; some are arising in the Neck, others in the aforementioned parts. And amongst Flegmatick Excrecencies are these following numbred, many of them being very near related to Strumaes, or Strumous Effects, of which sort are these: *Glandula*, *Nodus*, *Lippitudo*, *Bronchocele*, *Artheroma*, *Steatoma*, *Meliceris*, *Bubo*, *Testudo*, *Botium*, *Cancer* & *Spina Ventosa*, of every of which I shall presume to touch in their Order.

What
Glandula
is.

Glandula, which by *Guido* is said to take its name from *Glans*, it very well resembling a Hailstone or Kernel, is soft, moving and separate from its circumjacent parts, bred generally in the Emunctories. And that which shews the difference between this and *Struma* is this: They being generally made both of one and the same Matter, and bordering about the same places, the *Strumæ* generally living, if not always in the Glandules; and the Humours which feed them being different from others; And herein lies the difference between *Glandula* and *Strumæ*, the Matter

Matter of the Glandule being more subtile and thin, that of the Struma thick and viscid; and hence *Galen*, *Lib. 3. de Loc. affect.* writes, that when this thin and subtile Matter does incrassate and grow viscid, it readily forms *Strumæ*; and this is also defended by *Heginetta* and *Avicen*. And because indurate Glandules are more separate from the Flesh, so that although without much difficulty they may be known from the same, by the touch, yet it will not easily appear, how these *Strumæ* may be known from these Glands acting the same parts in its Neighbouring Flesh. *Avicen* tells us, these are generally found in the Hands and Feet, as also in many other Nervous parts of the Body, calling them Glandulous Apostems bred from Flegm. *Valescus* says they are seen larger or smaller according to their greater or lesser quantity of Matter or Humour which gives them their Increment, allowed sometimes to grow from a small Pea or Cizer, to the largeness of a Melon, as *Rhasis* writes he once saw. *Glandula* therefore is an Excrecence framed by indurate Flegm, and *Strumæ* differs from this because they

they are conjunct, and many planted together, neither are they vexatious, or accompanied with much pain, *Glandulae* being fewer in number, and not so easily traduced from one place to another.

What *Nodus* or *Ganglion* is.

Nodus or *Ganglion* is also bred from a hard, thick, and viscid Flegm, happening mostly in the Nervous and Tendinous parts, but chiefly in the Head and Joynts, on the Hands and Feet. A Node therefore being allowed a knotty-coagulated Tumour, does much vary from *Struma*, whose proper Abode and Habitation is in the Glandules.

What *Lippitudo* is.

Sclerophthalmia, or *Lippitudo*, being sometimes seen an Inflammation of the whole Eye, but chiefly in the Conjunction, with redness, hardness, pain and Rheum, arising either from Contusion, extraordinary heat, or weakness of sight, and a plentiful defluxion of Humours happening in young Children, and others who are troubled with a weak sight, may in a great measure be allowed to bear a part with Strumous or Kings-Evil-Swellings, the Glandules in the Eye being Agents powerful enough to beget the same; and

and as a general remark hereof, I have generally observed, That when ever this Humour hath met with any Obstruction, it generally and usually creates a hardness and swelling of the upper Lip; and this I presume also is occasioned by some small passages derived from the Lachrymal Glandule sent thither. And when-ever such who have thus been troubled have been toucht by the King, these Swellings have very readily abated, and some immediately upon the same have been seen to vanish. Besides this *Sclerophthalmia*, there is also another kind of *Lippitudo*, and this by the Greeks is called *Pso-ropthalmia*, or *Lippitudo Pruriginosa*, arising from salt sharp Rheum falling down into the Eye, and both these sometimes are seen to meet together, the last increasing the pain of the other.

Bronchocele, so called by the Greeks What from *Bronchus* the Wind-pipe, and *Cele* *Broncho- cele* is. *Hernia*, or Rupture. This Tumour by *Celsus* is allowed to arise between the Cutis and the Wind-pipe, whose Matter being lodged in a Cystus, or Bag, is dull Flesh, somewhat resembling Honey or Water. Or if you please,
it

it is a large round Tumour, generated from a Flegmatick Matter, sometimes seen to take up the greatest part of the Neck and Throat, wherein variety of Matter hath been found sometimes resembling that of *Atheroma*, sometimes that of *Steatoma*, or *Meliceris*, some Countries affording more plentiful examples hereof than others. Thus the Inhabitants of *Piedmont* are thought to take this Disease so common amongst them, from the Liquor of which they make their usual Drink, being for the most part as is reported made of melted Snow. And this by most Authors is taken for another Companion of the *Evil*; and if you do accurately dissect the Anterior part of the Neck from the right side to the left, you will assuredly find first the Wind-pipe whence this *Bronchocele* takes its Origination, and upon this you'll meet very large Glandules, quartering under the Larynx, which makes up these exuberant Swellings, commonly called *Gozza* in the Country it's so frequent in. After this smaller in their sides, and these are those which makes your *Scrophule*, or *Strume*, whose consistence hingeth either upon some
In-

Internal Jugular Vein or Artery, and Recurrent Nerve: the which parts if you curiously examine, you cannot be mistaken in finding a *Bronchocele* from a Strumous Tumour, and likewise as readily prevent the dangerous extraction of one from the other. I have known many people also cured of this by His Majesties gracious Touch only.

Atheroma, *Steatoma*, *Meliceris*, are generally allowed Flegmatical Swellings, and Excreescencies; and they do differ from other Tumours by their being lodged in several Bags or Membranes, and do every of them carry in them diversity of Matter, they generally hapning in the Membranous parts, and in those places which are different distance from Muscles; and every of these do take their Names from the variety of Matter which they do carry with them.

Thus *Atheroma* by some Authors is called *Nodus Pulticulosus*, the Matter which is contained in its Bag or Membrane much resembling Pulse, arising from mixt Humours, in which Flegm is a very great Agent; for from this it takes its white colour it seems to con-

What *Atheroma* is.

tain in it, and doth maintain other waterish Qualities, it appearing much like Whey, and is a longish, round, sublated Tumour.

What *Steatoma* is.

Steatoma also is called *Nodus Adepinus*, carrying in it the substance of Fat or Sewet, much resembling Sewet, which the Greeks call $\Sigma\tau\epsilon\omicron\varsigma$, which bears a great part of its Name, it being at first small, and by length of time purchasing and contracting a hardness, becoming a round Tumour, not elevated, but rather depressed; and as *Ætius* doth affirm, it adheres firmly to the *Cutis*, its substance not being fluid, but compact and coacted, and not contained in a *Cystus*, or Bag as the former, but lodged between two Membranes or Coats, and may in some measure be allowed to generate like Fat or Sewet from intemperiety of parts, or discriasie of Blood.

What *Meliceris* is.

Meliceris is also called *Nodus Mellinus*, containing in its Bag Matter much resembling Honey, wanting pain, carrying a round Figure with it, by *Ætius* it is thus described, being an absesse inclosed in a Nervous Coat, containing in it Matter much like Honey, wanting pain, having a round Figure, easily

easily yielding to touch, and as easily gaining its former shape and figure; all these are, and have evermore been reckoned in the number of Strumous Tumours; and of this sort also I have known very many cured by His Majesties Touch alone.

Bubo taking its proper Name from ^{What} its place the Groins, (which by our ^{*Bubo* is,} common English-men is also taken for that place which is called Popes-Eye) bears in it the Strumous, as well as the Venereal and Pestilential Swellings, this place being the part where the Nerves do send forth their Excrementitious Juices, as well as the Axillaries, both being Natures best Emunctories, by which she discharges her Illuvies from the Humane Body, as also the only places to which she designs the same. And as Venereal Swellings having herein appeared by the Corruption of the Blood, it being deprived and stript of its former Vigour and Essence, and altered and changed by this malign Humour, and the Plague acting in the same manner by poysoning these Glandules with their Venom and Foetid Humour, so are both the Axillaries and Inguinal Glandules seen

S 2

usually

Of the Kings-Evil,

usually afflicted with these Strumous Swellings.

What *Tefudo* is.

Tefudo is a Tumour both large and soft, its greater part being made of Flegm, and its lesser of Melancholy.

What *Botium* is.

Botium is always said to live in the Throat, and becomes larger than the former, and its Increment doth proceed from a Flegmatical Carnosity begot from Rheum, distilling from the Brain into the Throat, happening more frequently in some Regions than in others. Thus in *Calabria*, the Inhabitants thereof drinking commonly a thick, viscous, and muddy Water, are frequently seen troubled with this Distemper, being bred from a great part of Flegm, and a lesser part of Melancholy; and this does shew its self more fluxile when Flegm exceeds in quantity, but when Melancholy gets the upper hand, this gives the Swelling the hardness we find it bears; this by many Authors being also called *Parysthimia*.

What *Cancer* is.

Cancer, which takes its Name from a Crab, having expanded Claws and Feet, being of a Livid or Cinerish Colour, does much resemble this Tumour, whose Figure is round and of a Livid Colour,

Colour, and does as closely adhere to the parts on which it enters, as a Claw of a Crab in its gripe. And although some Authors will needs have this to have affinity with the *Struma*, I cannot so readily comply with them, unless the *Struma* proves Ulcerous, and then it may as well prove Cancerous: for Flegm, as it is a dull, heavy, flatulent Companion, and void of pain, and does not carry much sense in it, or with it; yet when it takes Adust Choler into its cognizance, and this gains better and nearer acquaintance therein, this in time masters the other, and makes the Patient feel the Vigour of its prevalency, by its corrosive, cruel and terrible pain which it brings along with it.

Spina Ventosa is a Tumour of the Bones; and although the outward Shell thereof may appear hard, yet the inward Juices are all putrid and rotten within; and this does comprehend in it all the small Bones of the Hand and Foot, Fingers and Toes, the Skull also and Mandibles, and scarce a Bone in the Body but may be liable to this effect: these I have very oft thus found in Strumous Bodies in my own

What
Spina Ven-
rosa is.

Of the Kings-Evil,

practice, where I have frequently observed, that although the Cortex of the Bone hath seemed sound, yet the Body thereof hath apparently shewn its self spongy and rotten. And this was evident enough in a young Gentleman which came from *Oxford*, who was Patient to Dr. *Lower*, where Mr. *Pearse* and my self were concerned as his Chyrurgeons, whose very small Bones of his Instep were so rotten, that I did pass my Probe quite through the whole Instep, without any opposition whatsoever, after he was dead, as several of his own Friends saw, and some other Chyrurgeons, who assisted me at his opening.

The Evils
proper
Names ac-
cording to
its proper
places.

The *Struma*, or *Kings-Evil* therefore, when it seizeth the Eyes; its proper name is *Lippitudo*, bringing frequently with it a hardness, swellings, and driness on the upper Lip.

If it ariseth behind the Ears, its proper Title is *Parotis*.

If it seizeth the Neck and Throat, and so marcheth down all along the Mastoideal Muscle, this is *Struma*, or *Scrophula*.

If

If it covers the Wind-pipe with Tumours, its called *Bronchochele*.

If it enters the Glandules of the Throat, *Parysthimia* and *Botium*.

If it seizeth the Axillaries or Inguens, *Struma Axillaris*, or *Bubonosa*.

If it gets into the Bones, and begets a cariousness in them, *Spina Ventosa*.

If it carries variety of Substances in it, according to the Humour or Matter which is therein contained, it may well enough benamed, either *Atheroma*, *steatoma*, or *Meliceris*.

If Flegm be the chief Agent, it may make *Testudo*, *Ganglion*, or *Glandula*.

If it meets other Humours therewith complicated, as Melancholy, or Aduſt Choler, it may properly be allowed either Scirrhouſ or Cancerous. And thus much as touching the Differences of Strumaes.

CHAP. IV.

*Several Causes of Strumaes, or
Kings-Evil-Swellings.*

1. Antecedent causes of Strumaes.

I Begin this with the Antecedent Causes hereof; and here we shall observe, That such Diseases which may be allowed a near relation and affinity with this, may also be granted to agree with the Essence thereof; as those which are of a cold intemperiety, or moist, or relating to both: for this temper is the proper Basis of this Disease, by which it produces such an innumerable off-spring of little soft Swellings, the which afterwards are seen to run into Concretion, and at length becomes incrassate and indurate; whereby we may also presume to introduce this Observation, That violent Diseases do not so easily and readily change into mild Distempers, as these

these do, or may do into Diseases which are more forcible. Thus if a cold and dry intemperiey should happen in a Child, it would from its own temper speedily beget a change as to a cold and moist distemperiey; and hence is it, that cold Digestions are made imperfect, and hence Crudities and crude Humours do succeed, the which in this tender age of Infancy and Youth may well admit of a moist intemperiey to keep company with them, every Man knowing that the Sperm of Creatures, by how much it is more moist than the Creatures which are thereby produced, by so much also is it more slippery, the Flesh of younger Creatures being more soft and slippery than that of Old age, and the like.

Another cause hereof also may be referred to an inequality of Nutriment; not an inequality of Nutriment ascribed to it, for when we see one part thus excessively increase, and another wants its due and decent quantity, ther's a necessity of allowing a disproportion and inequality of Nutriment, having some præ-existency in the Body, where one part borrows and gets from another, whilst the other loses and

2. This also may be allowed to inequality and disproportion of Nutriment.

and lessens in its mediocrity and true proportion : for uneven Swellings do declare sufficiently the Liberal Nourishment in their tumefied parts, which the extenuated parts do as readily shew in their loss and want thereof. But seeing this inequality of Nutriment is a depraved action, and does appear and shew its self as a cause of the Organical Vices, we hence ought not to allow these Organical Vices the first Radix of this Disease, whilst we shew agility and activity of Body to heat and warm, and the coldness and density thereof declaring themselves by their tardiness and slowness. Take this therefore as a plain Demonstration thereof, when and where we see these helps which do excite, increase and cherish heat in the outward parts, does in a plentiful measure add to the Description of the Matter or Humour contained in these Swellings ; the which being cast together in a Lump, hath power sufficient to discard and banish this Disease, whereas a cold Distemper in its own natural Constitution being first herewith affected, may very well be granted the primary cause and essence of this Disease.

The

The Spirits also being defective in the affected parts, do also declare and demonstrate an evident sign of their Lubricity; and as their flaccidness doth comprehend a looseness, so they do arise both from one and the same cause; and as these two do include a certain vacuity or emptiness, its evident that from the Stupefaction of the inherent Spirits, the plenty and vigour thereof being augmented, the lank or flaccid member or part is easily hereby rendred turgid and tumefied.

3. Another
cause from
defect of
the Spi-
rits.

Provident Nature as a Guard to this hath not excited Vital Spirits in the Arterial Blood for their own sake only, neither are they distributed to the parts, and joyn'd to them only for their own advantage, but rather that they might enliven and brisk up the inherent Constitution of the solid parts; and hereby actuate, invigorate, and promote their Faculties. Hence we see all Creatures, the more liberally they do feed, the fatter and more fleshy they grow, unless some impediment does intervene: but if the due quantity of Nutriment be substracted, they grow lean and extenuated; when therefore any one part hath a more liberal

beral disproportion thereof than another, reason must allow this to increase, and grow into a Bulk, whilst the other becomes as it were starved, being robb'd and stript of its just and even measures. For when the attractive, retentive, and digestive Faculties do recede from their first Vigour, and do unduly and ineffectually execute their Offices and Functions, these may well enough be allowed also another primary cause of this Disease; and for clearing hereof, where looseness, softness, and lubricity of parts, as I have already mentioned, does appear, the expulsive Faculty herewith becomes vitiated, and the breathing is too easie and dissipative, and the Circulation of the Blood becomes slippery, the retentive Faculty also through weakness of parts loses its pristine Vigour; and where the Expences do exceed the Incomes, there must consequently follow a decay of the publick Stock, the Exportation being found to exceed the Importation.

4. The purile age another cause hercof.

Amongst the other antecedent causes also may be reckoned the purile age; for as *Hipp.* hath it in *Coac. prænot.* from the 42 year of Mans age, even

even to the 60th year thereof, neither *Strum*, Stone, Gravel, Dorsal, or Renal Pains are generated, unless begun before, and so still continued: but of this more when we treat of Hereditary Diseases.

These two following may appear as good causes of this Disease, as when the Matter out of which these Swellings are made being thick and viscid, having a contumacy therewith adjoined, and here the best of skill may be shewn to eradicate these Strumaes, and extirpate both them and their Radix, by taking hence a new supply of Humour fitted for its purpose, there remaining here some Ashes (as *Galen* hath it speaking of Fevers, Agues, and the like) which are apt enough to blow up a new Fire, being already warm, corrupting the next Humours, and inflaming them, whence he supposeth doth succeed the Renovations or Returns of Diseases which are daily seen to bear. A second may be the *Folliculus*, or Bag to which every of these little Tumours are so close adherent, that they are scarce thence divisible: whence it happens, that the Matter thus left in them, although partly

5. Two other causes.

partly discharged, yet the remaining part behind does give a very great occasion to the increase to a new Generation of Strumaes, bred from a depraved Humour: and were this Bladder by the Industry of Chyrurgery totally extirpated, yet there may be some Ramifications left behind like Ligaments which may give being to a fresh growth and increment of the same.

Quest.

But here may arise a Question, How it happens that sometimes these Strumaes shall be seen lodged in Bags, and other-whiles they shall be found free thereof?

Resp.

To which I shall give this Answer; These *Folliculi*, or little Bags, are nothing else than some small Membranous Vesicles, in which these various Humours are lodged, and that these Membranes (as *Hipp.* hath it in *Libr. de Carnibus*) are made of the dryer part of the Blood, and that part thereof which is most glutinous and congealed by cold, (he also writing that all Membranes are made from the beginning of their Origination) while therefore this glutinous Matter thereof is congealed by cold, we shall find it

it covered with a thin Membrane, as we see the Blood is in Dissection of Humane Bodies, or in Phlebotomy, where the thinner part of the Blood flies out briskly, being hot and moist, the which when it is cold, we shall find the same as it were covered over with a thin Membranous Vail. Thus *Strumæ*, in which the Matter is void of viscosity and glutinosity, although it may in time somewhat thicken and congeal, yet it does not make any of this Membranous Coat: But on the contrary, when as there is found a glutinous part therein, and when the Matter therein lodged is concreted, as Hail is out of Snow by Coagulation, this kind of *Cutis* is made about it as its proper Tegument, the which it properly takes to its self, and in it does frame and form its Incrassation.

Tumours also which do obscurely and by degrees fall into the Nervous parts by the Membranes from the external part of the head into the Glandules, and once getting therein footing, may be well allowed great Promoters of Strumæ, and when-ever adust Choler or Melancholy does intermix therewith, they do generally beget

6. Another cause.

Of the Kings-Evil,

beget a virulent and fierce Ulcer, which we commonly call *Struma Carcinomatodes*.

Another cause is Congestion of Humours.

Another efficient cause hereof also may be allowed Congestion of Humours in the Glandules; Now the cause of Congestion is Fluxion of Matter to a place, and attraction, expulsion, or concited Motion in Humours is the cause of Fluxion, the cause of all which is the Congestion of the same in the Body. Again, ill Diet, looseness and weakness of parts, as I have already sufficiently made good, are great instrumental occasions of Congestion; and hence is it that young Children are so frequently seen troubled with those Swellings, and most subject to these Diseases, they neither using any regular method of Diet, much abounding with Crudities, and coacervated with many Excrements by want of Exercise.

7. Flegm another cause.

Avicenna calls them Melancholy Products, and *Galen* will have the efficient cause thereof to be Flegm, which is the Excrement of the first Concoction, the Liver in such being much better and sweeter than in such who have lived to a greater age. And the truth is,

is, whether Flegm be taken for the colder and moyster part of the Blood, or the Whayish part thereof, or for Spattle, or for the Mucous Substance which passeth from the Nostrils, or Jaws, or for the Pancreatick Juyce, take it for which you will, if this be long continued and contained in the Body, it hath a direct reference to this disease, and may well enough be allowed the cause thereof: for as it is cold and moyst, so it is slow and thick, benumbing the parts, being but little Spirituous, and affected with an Internal Lubricity; all which does evidently demonstrate this as a primary essence of the same. Wherefore upon a superfluous Accumulation of this humour, managing a production of this affect, it in justice ought to be allowed a proper cause, and primary Agent thereof. Thus far have I travelled upon the general ground of causes, where I have seen and shewn them as they have been allowed by the best of Authority.

But because I am well satisfied these may not please every Master, I shall take a Turn or two, and examine the Causes hereof nearer home, and trace

T

this

Of the Kings-Evil,

this Strumous Disease as to its Hereditariness from Parents to Children; wherein, that we may fully satisfie the World, we shall make this good by comparing Diseases which are properly, from those which are so improperly called: wherein also the Parents faults are to be laid open in every respect, as giving being thereto. Next we shall shew the Causes of this Disease, being so incident to Children: wherein we are to take notice of the five non-natural things in their use, as to the Air, Meat and Drink, Motion and Rest, Sleeping and Waking; of the other five things præternaturally cast out and retained, and why this Disease happens more frequently in *England, Scotland and Ireland*, than in any other part of the World; and the reason of its natural inclination to them; and as a conclusion to the whole, I shall make good, That the POX and SCURVY are very great Clubbers towards its advance and growth, especially in this our Age, where Debauch is so frequent, and Venery become the common Harlot of the Times.

We

We begin with the first, of which I shall presume to offer, That before we shall or can satisfy this point fully, we must make good these two differences of an Hereditary Disease; the one properly so called, the other improperly so termed. That which is to be allowed properly so, is ever supposed to be pre-existent in both, or one of the Parents, and from thence derived to the Successors; whereas an improper Disease so called hath not the same kind of pre-existence in either of the Parents: yet the same fault preceeds which imprints the like in the Children, which thence so readily fall into this improperly Hereditary Disease.

8. Whether this Disease be Hereditary.

Again, A proper Hereditary Disease is two-fold, either in Conformation, as a lame Father begetting a lame Child, or a blind or deaf Parent acting in its like, or in the Similary Constitution, as when a Gouty, or Scurvy, or Strumous Parent begets the like Children. An improper Disease so called, may also likewise appear in Conformation, or Similary Constitution: In Conformation, when neither of the Parents are blind or lame, yet these have be-

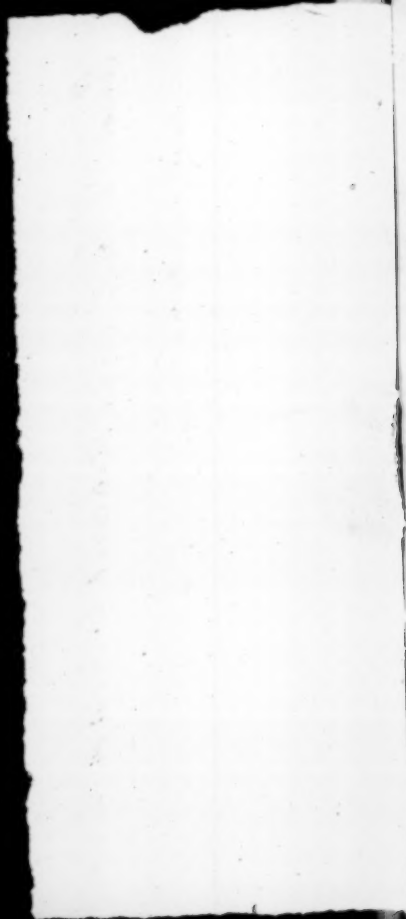
An Hereditary Disease two-fold.

T a gotten

gotten a blind or lame Child, by the very fault of Formation. And in Similar Constitution also there may lodge an Hereditary Disease so improperly called, as when a Melancholy or intemperate Parent begets a Gouty Child, or a Strumous Brat, although the Parent never himself was ever troubled with either of them. And this we have apparently seen, that although neither of the Parents were in their Infancy or Childhood afflicted with this Strumous or Evil Disease, yet Symptomes thereof have suddenly shewn themselves, and their dispositions thereto in their Infants and Children; especially in such Parents who before Coition were evilly disposed by vitiosity of Body, or error of Life, having enough in them to transmit and transplant the relation thereof to their issue: but of this more by and by, made good by Arguments prevalent enough.

Again, Children however they may borrow ill dispositions from their Parents, as we frequently find it happens, which may produce the like effects in them; yet they are seldom therewith troubled before they be born;

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born; and when at any time they shew themselves therewith perplexed, their effects are both violent and turbulent; and for proof hereof we do affirm, (as worthy Dr. *Glisson* does in another case) That this Disease does consist chiefly in a cold Distemper of the first affected parts, with an inequality annex thereto. And this unequal coldness of the same parts is of so great moment in this Disease, and that also in relation to the inequality its self, that it does much advance the unequal distribution of the Vital Blood to the parts thus affected. But in the Womb this inequality of Nutriment is much amended by an equal heat, the Womb equally in each side embracing and cherishing the Body of the Embryo, and hereby drives away a great part of this Disease, or at least does much hinder its invasion to it.

We come next to give some account of the Parents cause of this Disease, as being nearest in kin to them; and here may the faults of their Sperm enter as a great Agent thereof in relation to the Generation of the Embryo, others having reference to the Embryo ready conceived, and carried in the Womb.

10. Causes
on the Parents side
for begetting this
Disease.

The faults of the first proceed either from the Man or the Woman, or from the whole Body, or some parts thereof designed by Nature for Generation.

The Parents faults depending upon the whole Body.

The Parents faults depending upon the whole Body, must necessarily be allowed to have a powerful influence in the Child, transmitting such Matter to the Seed in its Generation, as may improperly be thought fit to have abode in those parts designed for this Office. And when we come to reckon up these parts, we shall find them reduced to four Classes.

Four Classes hereof.

The first containing in it a cold and moist distemper of the Matter whereof the Seed is generated, and this is bred from a cold and moist distemper of the Parents, from whence unto which we also may refer a predominancy of ill Juices, especially that which is moist and flegmatick. To this also may be referred the French Pox, Scurvy, Jaundies, Rickets, and the like, in all which affects the Blood is polluted with filthy Excrementitious Humours, corrupt Exulcerations, and the like; all which are not easily to be changed into a laudable and fruitful Sperm.

The

The second shews the slenderness and paucity of Natural Spirits, which should be generated in good Seed; a good Seed never issuing from such a kind of Matter; and the Causes which hastens this impure Matter to the Generative parts, are the extenuated Bodies of the Parents, wasted or consumed either by abstinence, or some vehement Evacuation of Hepatical Fluxes, or Chronical Diseases, all which are powerful enough to spend the Radical Moisture, to create an indigestion in the parts from an imperfect and defective Concoction: And since such a considerable part of the Disease consists in the paucity of Natural Spirits, it cannot otherwise be, but the issue which thence proceeds, and is propagated by such a crude and almost spiritless Seed, should be tainted with such a Natural Propension to this affect, the which is afterwards deduced into act.

A third shews the Stupor, or Dullness of the Matter transmitted to the Generative parts, whereof the Seed is framed and produced; and hence is it that Physicians do produce these causes of Diseases, when they allow

the Blood and Humours being either too fluid, or moving disorderly, or that sometimes it is found unapt for motion; being less fluxile, and unactive to answer expectation. But now as to Parents in this Strumous or Scrophulated concern; wherein as in a Glass the Childs soft, loose, and effeminate Constitution, and its weak Disposition; or (as I may better say) its Indisposition to exercise, and then examine its great intemperiety of Diet and Epicurism, the two great products of Crudities and Flatulencies, where meeting with an easie and sedentary life, stript from perplexities, anxieties, or vexations, as well as exercises, seldom or never accustomed to labour, care or danger, these being the never-failing Companions of peace, ease, and tranquility; all which does most clearly demonstrate a laziness and effeminacy in parts. And whereas the Blood in its Circulation and passages through these parts cannot readily pass thorow without borrowing somewhat of their nature and acquaintance; as well as cognizance of their temper, it must necessarily therefore bear a part therein; and carry some share thereof to the

Gene-

Generative parts; and I hope where such Influences are derived in the Seed, it shall not need or require much trouble to prove, that that Child who takes its Origination from such Principles, must with it also take some of their Nature therewith, or at least some proportions conformable to this stupidity; and that this proportion after birth, when the afore said preservation is lessened and taken away of its equal cherishing whilst it was in the Womb; this may as readily be reduced into act; and since this stupidity, as I have already shewn, may be allowed as a part of the primary essence of this Scrophulous Disease, there must consequently follow some vitiated principles, which may lurk in the Body, ready to create and stamp the like effect derivative from one or both of the Parents.

The fourth shews a vitious disposition, if any such there be of the Parents, who themselves in their Childhood were thus affected: for these do properly indeed imprint a *Continuandum* thereof, and transmit the same to their successive Generations. But because in our Discourse hitherto the
 fault

fault of the Parents may well enough be referred to any of these Classes, or all of them, let this suffice,

The Geni-
tal parts
allowed
proper
Agents of
this Dis-
ease.

And come we now to a nearer Enquiry as touching their Genital parts, and oft-times we shall see these the only faults or framers of this Disease, they sometimes suffering a cold and moist intemperie in them; and when ever an over-plenty of moisture does enter these parts, it doth create a looseness and weakness therein, wherein and whereby the Seed thus ejected becomes either no way fertile, or if so, it proves fruitful for Diseases. Again, we find these parts frequently affected and afflicted with Gonorrhæa's, French Pox, and the like, where the Seed thus thrown forth is either putrid, or not sufficiently elaborated, or no ways capable of producing a firm or sound Embryo.

iv. *Fluor
albus and
Menstrues.*

In Women also we shall as readily see them troubled with their *Fluor albus*, as well as *Menstrues*, both which also can act a diversity of change in the composition of the Embryo, all which does carry, transmit, and distribute of their own nature and kind to the Seed thus prepared in them,
and

and disposeth the same without any delay to their Progeny or Stock ; and this as readily receives the true effects thereof. And having traced thus far in our intended design , by opening the very Womb, to search out the first cause of this Disease from Parents, by examining their prolific Seed, the great Production both of Patient and Disease, we proceed now in a more gradual manner, and open the Mothers fault, Man alone not being the great Instrument hereof : And here we may begin with the time of her bearing this Embryo. Now where there happens a cold and moist Distemper of the Womb it self, this may with ease I hope be allowed to communicate the same to the Embryo which is kept in it by contact, or where cold and moist Juyces do here arrive, these converted by Excrementitious and corrupt Humours, in stead of laudable Aliment or Nutriment, pray what may hinder a cold and moist imperfect digestion, not being timely concern'd, and so sent and transmitted with the Mothers Blood for the Nutriment of the Embryo ? And if a cold and moist intemperiety with this Matter does invade

vade a Woman with Child after her Conception, no question but this impure Nutriment which nourished and cherished the Seeds, or the Diseases, may easily be allowed transmission and dispensation to the Embryo. But hitherto we have been discoursing of the Embryo whilst it was framing, and dwelt in its Mothers Womb; now let us look upon it as it came into the World, and examine and trace its way of living, and getting this Disease of the Evil which our Discourse hath chiefly aimed at, and this also comes under the Names of *Its Causes*.

12. Causes
of this
Disease in-
cident to
Children.

Our subject Matter therefore now is to shew the Child as it appears in the World; where we may offer, That those Children which are prone to this Strumous Disease from their Nativity, are easily therewith affected: whereas others free from distemperiety do not so readily fall thereinto, but upon more powerful Causes, and yet these Causes must have somewhat of affinity therewith, and do only differ in degree.

Quest.

And here a Question may be offered, Whether Contagion may be admitted amongst the number of Causes of this Disease.

In-

Indeed by its Circuits and Travels about the World, whereby it hath made it self so well known and common to the Sons of Men, and disperst it self through many Countries, any one at first view might think it carried a Contagion with it: But he who *Resp.* more closely looks into it, and its nature, will find it far otherwise; for all Diseases conspire to change, and assimilate those Bodies which are nearest to themselves, & yet this is not enough to make them be call'd contagious Diseases: For to frame a contagious Disease, as *Sennertus* well observes, is to create a certain Seminal Fermentation of its self, the which secretly getting abode in our Bodies, may by degrees introduce a Disease of the like Species into our Bodies. But in this, here's no such Fermentation ever seen or found: for the first beginning of this Disease, (as I have already sufficiently made appear) does arise from a cold and moist distemper, where, not meeting a sufficient inherent Spirit to invigorate it, and this endeavours an Assimilation in any parts of the Body, they do not only attempt, but enter the same with or by open violence:
For

For we have seen Children much of an age, brought up in the same House, whereof one or two perhaps have been troubled with this Strumous-Disease, whilst we apparently find others thereof no whit concerned therewith; and therefore if any Contagion went along therewith, or this were catching, as some people do fancy, this could no ways thus happen.

13. Air a
main cause
of this
Disease.

And if we examine this Disease aright, we shall find that the five non-natural things in their use may be well allowed advancers hereof; and this was my next Task to make good according to my Assertion. Air therefore may well enough be allowed a great Promoter and Procurer of these Strumous Diseases, as shall more appear when we come to speak of our Neighbouring Nations as well as our own. A cold and moist Air therefore doth very much contribute to the begetting this Disease: for seeing it generally seileth and enters the Circumferential parts, before it gets being in the fenced Bowels, it directly imprints in them this unequal and tumefying distemperity. And whoever further traceth this Disease in its progress, shall find that

that places near the Sea and Marish Grounds, where Rains most commonly do fall upon, and fed with a number of Springs, are very fertile and fruitful Friends to this Disease, these creating a more or less looseness in the parts, and making the Circulation of the Blood too slippery; and hence is it that Chyrurgeons are never seen to apply any cold or moist Medicine to these Strumous Swellings.

As touching Meat and Drink also, whatsoever Diet is moist and cold, viscidus and obstructing does manifestly nourish and cherish this Disease, as Fish, Cheese, Curds, and the like plentifully fed on: Feeding too liberally also is a great advancer of this Disease, by choaking the heat, and thereby accumulating many raw and crude Humours.

14. Meat and Drink another cause hereof.

And for Motion and Rest, these two also ought to be well considered in these Strumous Effects: for as too much Motion and Exercise does speedily dissolve the Bodies of Children into great sweat, so want of Exercise does give a very great being to this Disease: for a stupidity of the parts is an occasion of their want of heat, being sufficiently cherished

15. Motion and rest others.

cherished, whence steals in this cold distemper, accompanied with its Excrementitious and superfluous moistures, which ought to have been thrown forth by due transportation. And here it loosens and softens the parts where it enters, the Pulse hence and herein becoming stupid, the Blood also waxing slow, and less in quantity, and more slippery, the Vitals lessening of their Vigour, growing weak, all which do wonderfully evince the same an efficacious cause of this Disease.

16. Sleep
& waking
others.

As to Childrens Order and Government, they ought to sleep longer and oftner than Men, yet too much hereof gives a good essay to the growth of this Disease also.

17. Another
cause.

All our former causes may also in a great measure be reduced to this following: for whatsoever is contained in the Body, and præternaturally altered, as it is præternatural, it requires ablation, and may so far be allowed to be thrown forth nevertheless of its being præternaturally retained. And Nature hath provided so many and various ways of Excretion, or throwing forth into the Body, that scarce any Humour can be produced by alteration

tion which does not relate to the se-
cretive or excretive faculty of some
Bowels, or some other parts appoint-
ed for its evacuation. Thus the whole
Mass of Blood being any ways præ-
ternaturally altered or infected with
some Humour, the peccant Matter
which cannot be overcome by altera-
tion, is quickly exterminated by ex-
cretion, made from some part or bo-
wel, unless therewith the expulsive fa-
culty thereof be some way or other
obstructed.

We come next to shew why old Peo-
ple are not so subject to this Strumous
Disease as Youth; and here we may
take in Children from a year or two,
to ten and upwards: then we take
and make the difference between
Young Men and Old, by calling the
first *Juniors*, and naming the latter
Seniors. And upon examination here-
of we shall find, that younger Chil-
dren are of a colder temper than el-
der, every day adding heat to their
temperament even to Mans estate.
And here it is thought to stand at a
stay; and when it arrives at Old Age,
here it is seen to decline daily, and
lessen. And seeing younger Children
are

19. Why
Old Peo-
ple not so
subject to
this Dis-
ease as
Youth,

are more cold, no wonder if they be thus subject to cold Diseases: And this makes the difference between Youth and Old Age, the one being so framed by Nature in temper, the other being robb'd and stript thereof by their continual expence of Spirits, which gave Man those warm sparks which formerly did both enliven and invigorate his Faculties and Functions. As young Children therefore are more cold, so also are they more moist than elder; for the heat of the temperament is advanced from the time of the birth, even to Mans estate. Young Children also, because of their tenderness of parts, are much prone to dissipation, and colliquation of the inherent Spirits, and therefore by consequence upon lesser and smaller causes they are the more ready Subjects and Objects of this Disease.

Again, Their composition and consistence of parts makes them more subject to diseases, being form'd like young Twigs forc'd to yield to every blast of wind, they wanting that strength and confirmation which Old Age enjoys. Again, young Childrens Exercises are not to be named in the hour
with

with those of elder Age, who enjoy both a greater and larger degree of heat, which both nourishes and cherishes them; and so this cold and moist Distemper is seen with more ease to be got loose from them. And as a conclusion to the whole hereof as to their Nature and Temper, we shall evermore find younger Children as they are less capable to maintain the ground of this Disease, so also are they most ready to comply therewith, they not in their own Nature, Temper, and Constitution, being either able to resist it, or defend themselves when it once seizeth them.

We come now to shew some Reasons why this Strumous Disease is known to be so frequent with us in *England, Scotland,* and the like, and why it is so natural with the three Nations.

20. Why this is seen so frequently reigning in our three Kingdoms.

A common Disease therefore properly so called, is either Original, or Adventitious: That supposed Original, which in the first Inhabitation of the place infested the Inhabitants thereof, of which kind perhaps was reckoned *Branchiochele* amongst the People who dwelt about the *Alps*;

21. A common Disease either Original or Adventitious.

a *Calenture* under the Torrid Zone ; and *Sphacelus* near the Northern Poles by extremity of cold, with many others which I have named at the beginning of this Treatise. A new and Adventitious Disease is that which is brought into a Country by some common cause, and this is threefold, this arising either from faults of the Country prevailing over the health of its Inhabitants, or by some innovation or alteration happening to the Country it self, or some discongruity between the place, and the complexion of the Natives thereof. As to the first, it possibly may be granted, that the strong and firm Bodies of its first Inhabitants might powerfully resist the unwholesome Influences of the Country, and yet the Posterity afterwards may suffer a change therein both in Complexion and Nature, and so made the Subjects of a common Disease. Thus *Poland* maintained both the *Plica* and the *Scurvy*, which are both common Diseases to the *Samaritans*, *Polanders*, and its Neighbouring parts ; and yet these are thought no old Diseases. The second may happen by Innovations in Countries, or Inundations of Waters,

or

some Malign Aspect, or bad Influence of the Stars. Those places also are mostly the occasions of Diseases which have power enough in them to transplant and form a Disease, being quite of another temper and nature from that place wherein they formerly inhabited; and this is very oft seen the occasion of Diseases more prevalent than others. Thus *Ireland* is known to be

a fruitful place for producing the Dysentery, or Bloody Flux, as also of this Evil; and the *West-Indies* thought to be the first ground of the French Pox; the first of these depending partly upon the constitution of the place, and their preposterous Diet; the other as readily annexed to the Humours and Dispositions of the Inhabitants. The French we see commonly troubled with an Itch and Scabbiness from their Air; the Scotch troubled with the Scurvy and the Evil from their sluggish and lazie Dispositions. But to leave them, and travel a while in our own Country; herein also we shall find evidences enough to prove our Nation as fertile as any of the former, and as common with the Evil as any of the former: Therefore I presume to offer,

Ireland a fruitful place for producing Diseases.

*England as
fruitful as
Ireland.*

That he who ever hath travelled over our English Island, must needs acknowledge with me, that it is an Island which borrows a plentiful stock of moisture from the Neighbouring Sea, it being furnisht with an innumerable company of Fountains, sending forth from thence variety of Rivulets and Springs plentifully fill'd with its Liquor, the Heavens themselves being thought by many to bestow more plentiful showres thereon than upon any other Nation whatsoever : all which does declare its coldness and moistness. And since a cold and moist Distemper is the greatest part of this Strumous Disease, pray what can or may hinder its raging thus amongst us, more than in other hot Countries? And as a cold and moist Distemper is a common part of the essence of this Disease, and yet not so much as that every cold and moist Distemper does produce the Evil, so we find *England* more readily disposing the Bodies of its Inhabitants hereto than any dryer Regions whatsoever.

Again, Both strong and weak People are both very fertile in their Conceptions, and not over subject to Abortions : Now where infirm Parents be-
get

get infirm Children, the succession is generally seen to bear the Nature as well as the Fortune of their Parents, as I have already made good.

Again, An idle sedentary life, and a loose kind of living, is a great ingredient of a moist and soft temper, and these every day filling themselves with Excrementitious Humours, their Children which they beget must necessarily be sharers thereof with them; and whosoever examines those troops of People which do yearly come to the King to be toucht for this Evil, must needs allow it hath made sufficient remarks in the three Nations of its abode and being; where although it has given to some but its light touches, and gentle notices thereof, in others it hath to a wonder shewn it self apparently to the World. And because I very well know that every Man's Breath will smell of his usual food, and those who pretend to any Novelty can but *Inventis addere*: And although my asserting the French Pox and Scurvy to be the two great Clubbers towards the advancing and increasing the Evil, may seem harsh to some People, who have a better opi-

22. Another cause a sedentary life.

nion of themselves and their Ancestors than to think, and therefore much more unwilling to approve of the same; yet with their leave I shall with a *Salvo* to their Modesty shew the proof thereof. Where we shall find the Pox and the Scurvy, *Pari Passu*, keeping equal pace therewith on Mankind by way of Seminal Traduction, from Father to Son, and so becomes Hereditary, as I have already shewn: And who-soever does not observe the same in curing Diseases of this Age, (now the Families of Mankind are seen generally tinged more or less) will mistake of his aim. And although perhaps in this following Part I have and shall recede from the common Opinion of the Ancients; yet I presume I am not the first that have swum against the vulgar stream thereof. And this makes me fall upon the two eminent Diseases of our Times, where if we examine their Nature, Existency, and Origination, we shall find them of longer continuance than our late Writers have been pleased to allow them.

I begin with the Pox, which al-^{23.} The though it was formerly warmly treat-^{French} ed at Naples, and had a plentiful en-^{Pox no} tertainment in the *West-Indies*, yet it^{new Dis-} had being in the World long before^{ease.} this, as History testifies.

The Scurvy also, although by some^{24.} The reckoned a Disease of late date, yet^{Scurvy} we shall prove this to be of longer be-^{proved a} ing amongst the Sons of Men. And^{Disease of} who-ever looks into the Old Testa-^{long con-} ment shall find it more than once by^{tinuance.} its proper Name mentioned there: What may we think of the first, when we read in *Levit. 13. 2.* *When a Man shall have a Rising in his Skin, a Scab or bright Spot, or rather as it is in the Margent, a swelling, then he shall be brought to Aaron the Priest, and to the Sons of the Priests.* In this next you will meet them both together, *Levit. 21. 20.* where it is written, *That no Man shall offer Bread to his God that is either crook-backt, or dwarf, or that hath a blemish in his Eyes, or be scurvy, or scabbed, or his Stones broken.* And in the 23 Chapter of the same *Leviticus*, Vers. 22. you meet all these three together, where we read that *neither blind, or broken, or maimed, or having*

Of the Kings-Evil,

having the Wen, (or as I may well enough say, the Evil, this being accounted one part thereof) or Scurvy, or scabbed, shall offer up unto the Lord. And Hosea shews the reason of the whole, in Hos. 4. 2. when he tells us, that by committing of Adultery they break out. Thus much from sacred Scripture.

And for a more ready clearing up of which, because I well know that these Scabs here mentioned will be commonly taken as the marks of the Leprosie, I shall next take the whole a pieces by examining the near affinity and acquaintance there is between them both in their Nature and Essence.

What the
French
Pox is.

The French Pox therefore is a praternatural disposition, by which the Body is sensibly hurt in its Operations, and disordered in its Functions: And Philosophy allows that so many ways as the Body is hurt by distemper praternaturally, and so hindring its action, so many kind of Diseases it easily assumes. And this explains its self with all imaginable ease to such as undet-

understand the natural action thereof, which is discovered by Complexion, Composition, and common unity of Body: for in this Disease, as well as in the *Struma*, many parts of the Body are extenuated, whilst others gain greater bulk thereby, as also thickness, and these not only Similar, but Organick parts. Whence we may rationally conclude, that this is a Compositional Sicknes; and this we do thus make good, the first kind of Compositional Nature we calling Plasmatick or formal: for the better performance of which there is required a good Figure, and a convenient Tone, accompanied with a due Asperity, and decent Lenity. Now if any Member falls from hence, and gains a new quality, it frames a Disease in form, and hence we take both its signs and cognizance. And that the Members are made gross by this Disease, is apparent by the Pustles and Pustulous *Cutis*, the Face oft-times seen swell'd, and the Body appearing Satyrick. Just as *Galen* mentions of the Leprosie, where he writes that they are of that near kin each to other, that they are scarce to be distinguish'd by their marks or symp-

symptoms: for in the one, so in the other are many Pustles found in the *Cutis*, and these arising from abundance of black Melancholy, throwing it self outwards; of which kind also is the Leprosie; and in our days where we shall see the Pox most common and frequent, we shall as readily perceive the same, sometimes their Botches appearing white, sometimes red, with a kind of Livid colour admixt, both which do only represent the matter of which they are made, being framed either of Melancholy Blood, Aduſt Choler, or Viscid Flegm. And *Galen* is of my Opinion, when as it grows populous, he writes it to be allowed an *Elephantiaſis*; and in his Book *de Atra Bile*, he ſays there are many Pustles in this Diſeaſe without Fever, thickning, drying, and crusting up the *Cutis*. And whereas the Blood of pale Women does generally look pale, ſo ſuch as are black have a more Grumous and Melancholy Blood go along with them in their Conſtitution. The Figure of theſe Pustles alſo does make well for the knowing of their cauſe; and whoever deſires further knowledge herein, let him but examine

Nicolas

Nicolas Massa De Morbo Gallico, Jacobus Cataneus, Hieronimus Fracastorius, Petrus Maynardus Veronensis, Alphonsus Ferrinus, Antonius Gallius, Casper Torrellaus, and several other excellent Authors, who have well writ *De Lue Venerea*, and there they may be more fully satisfied both of the Pox, and its near relation to the Leprosie. Thus much of the first part.

We next proceed to the Scurvy, What the Scurvy is. and shall shew it painted in its Colours: And here we shall offer, that a bad Ferment is the general cause of most Diseases; and *Sennertus* saith, That the Blood of Persons toucht with a Scorbutick Tincture, becomes of the Nature of Vinegar; and such also is the Blood of Melancholy Persons, whereas in its right state in sound Persons it is compared to Generous Wine; where also he writes, that the Scorbutick Humour is bred much after the same manner as Vinegar is out of Wine; where he says, that by casting a little leavened Bread thereinto, this brings the Wine into its own Acrimoneous Quality, and Acid Nature. Thus when an ill Scorbutick Ferment comes any way into the generous

nerous Liquor of the Blood, and turns it into an Acid Ichorous and Acrimonious state; this will corrupt the whole Mass of Blood : and this he further affirms, that the main cause of the Acid state of this Blood ariseth from the abatement of its Sulphur and Spirit, the which he confirms by comparing it with good Wine, which soon turns Acid upon its Sulphurous part, being stript from its Saline by Evaporation or otherwise ; and so that Salt which was formerly Volatile , becomes now fixt and Acid, which is the true cause of its thus turning into Vinegar, which is made good by putting Vinegar to a Candles Flame, and you'll not see it burn, it being robb'd of its Sulphur, and its Winey Spirit extinct, and the more this Sulphurous Matter and Spirit is lost, the nearer it is drawn from its true Body and Substance.

Thus have I given you a short and general Discourse of the Scurvy also, of both which I may well enough offer, although our Region was not the first Mistress which they courted, nor the English the first Man that they greeted ; yet if I mistake not, we are here as well acquainted with these two Diseases

eases in our days, as any other Nation or Country whatsoever; and since both of them have found the way to *London*, they have given sufficient remarques of their close affinity and conversation; and we have received the Faults as well as Fashions of our Neighbouring Nations.

Now that the Pox hath a very near affinity with this Strumous Disease, is hence easily made good, by sending forth of its Venereal Venome into the Glandules, there tumefying them; and as other Symptomes by which we may know its Complication herewith, we shall find it either from the Parent or Nurse which were first infected; and thus therefore if Ulcers in the Head or Face, Mouth or Nostrils, or eminent Pustles, or crusty Tumours do hence arise, not giving way to ordinary Medicines; if hard or Nody Tumours keep company herewith, or carry a rottenness of Bones in the Head, Feet, Thighs or Legs, or any other parts; if Nocturnal Pains go along with the rest; if Inguinal Buboës infect the Glandules with virulent Matter, or keep them tumefied by Venereal Poyson, all these may be
accounted

How both agree with the Evil.

accounted apparent Signs and Symptomes of the Pox, as well as of the Evil.

If the Scurvy be herewith complicated, frequent looseness attends the Scrophulated Patient, with difficulty of breathing, many Athritick pains go along with this Evil, they have a more frequent and inequal Pulse, and frequent Palpitations of their Hearts. And where we meet Strumæ untoward and unlucky, this gives us no slender suspicion of some ill lurking inwards, especially where they meet with a curted Neck, a short and narrow Forehead, compressed Temples, and large Mandibles. Besides the former, we shall find the French Pox and Scurvy both of them so strangely altered from their first appearance, that we see them rather daily advance in their number, than in their nature, and almost creep into acquaintance with every Disease as well as the Evil, and in some measure do bear their Colours, and describe their Descriptions and Symptomes, and are seen as often presented to the King under the disguise of the Kings-Evil, as if they were really nothing else, they
getting

getting that familiarity and common dependance upon one another, that no mean Artift may pretend to be a true Judge between them: for as Intemperance of Dyet, and Luxurious Debauch does as well procure a tainted Fermentation, as an Ebullition of ill and vitiated Humours, by which a common intercourse and exchange of Symptoms is kept up and maintained; so when the Evil hath got either a Pocky or Scorbutick Ferment going along with it, bred from a vitious Habit of Body, this may as readily be granted to be a sharer of the whole; for these two Ferments do put on other Formalities, whether they proceed joyntly or separately, and do disguise themselves under the Habits of several Diseases, according to the Inclinations of such weakly Bodies on which they do make their entrance, they sometimes appearing like themselves when they march in the common road, but when these Ferments do propagate themselves, they seldom appear like branches of such a stock, but being tinctur'd in the Blood and Humours of the Body, they do assume such a shape of Distempers as the Bo-

dy is able to afford and allow them. And whoever reads *Zacutus Lusitanus Prax. Histor. Cap. de Morbo Gallico*, will find that he saith, the Pox is an Universal Evil, and may be well enough complicated with any other Distemper: for Distempers do herewith unite either through likeness of matter, or some other the like vitiousness of Humour. And thus I suppose I have in some measure made good my Assertion of the Pox and the Scurvy's being Clubbers to this Strumous Disease, or Scrophulated Evil, by their affording this Disease a taste of their tainted Ferments, and a vitiated tincture of their vitious and depraved Humours, by which they creep into its acquaintance.

CHAP. V.

*The proper Signs of Strumaes, or
Kings-Evil-Swellings.*

OF what great concern an unequal Nourishment of Parts in this is, we have in our last Chapter very plentifully discoursed : This presents you with the Signs of Strumaes, which gives the fairest view and figure of the Parts thus inequally discovered : where we shall meet with a greater fulness in the lively Complexion of the Face, being compared with the other parts of the Body; and yet this more apparent in some persons than in others, this Disease lying sometimes more obscure before its publick appearance, and as it were unperceivable; and therefore this may be reckoned as one of the Signs, which is a greater fulness of Face, it being and appearing thus, whilst it is as it were

Of the Kings-Evil,

in the Embryo, and arrived at no great matter of growth, or hath gained much substance or matter to give it a greater being and bulk.

This again having got some entrance amongst the Glands, as it infects them, and advanceth into growth, it is most commonly seen to march along the Mastoideall Muscle of the Neck, and this requires time to give it such a progress, and where such appearance is made thereof, this infallibly denotes the abode of this Disease.

When we shall perceive knotty Swellings and Excreescences in this affect in other parts of the Body, as in the Eyes, Nose, upper Lips, Breasts, Axillaries, Inguens, and the like, all which do declare their acquaintance therewith, where these ever happen, they give us a Pathognomonical Sign of its Habitation, and without all doubt do set forth the most clear species of its residence.

Where-ever outward knotty Excreescences do apparently shew themselves, these may justly give some suspicion of inward Glands in the Bowels; but if they do only inwardly increase,

crease, no certain Sign can be demonstrated thereof.

Such as have short Necks, low and narrow Foreheads, compressed Temples, and wide Mandibles, are mostly subject to these Strumatical Tumours and Excreescences, and this is the general received Opinion of the best Physicians and Chirurgeons, as being a most signal Observation of the Evil or Strumous Affect.

Again, other of these Strumae are taken from their sight wheresoever they do appear, and in what part of the Body soever they do shew themselves, they appear either round or longish, much of the same colour of the *Cuts* under which they lay, for the most part hard and without pain,

Rogerus gives us this method of them, and thus distinguisheth them, by taking Leaves of Ground Ivy and Cedar, the which being beaten together, and applied to the Scrophulated parts, if the Tumours shall hereupon be seen to vanish and disappear in three days, its a perfect sign they are *Glandulae*, not *strume*: but if the Medicine thus applied does occasion

pain in the part, so that it becomes both inflamed and painful upon this Application, this perfectly demonstrates them to be Strumaes.

In *Bergomy* where Scrophulous and Strumous Tumours are very frequent in both Sexes, you will meet them very large planted in the fore-part of the Neck, being commonly moveable, soft, and pendulous, the which as they do bring no great matter of pain along with them, nor hinder any action in Humane Body, so they give them their acquaintance and company all their lives; and this Disease is reported to be in their Nation bred from their Water which they commonly drink, this having in it as strange an Antipathy to the Glandules and Glandulous parts, as *Cantharides* have to the Kidneys and Bladder; the People in those parts neither giving themselves or their Chirurgeons trouble of ever being concerned therewith.

Again, these *Strumæ* are seen to differ from *Glandule* in their Colour and Constitution, the one made from Melancholy, the other begot by Flegm, every of which does declare their Frame and Constitution by the same;

same; and hence some of these by *Avicen* and *Aëtius*, *Cap. 5. Lib. 15*, write, that some of these are seen to be and appear very painful, whilst others are very mild; and according to the greater or lesser quantity of the malignity, they prove sooner or latter Cancerous; and where Choler and Flegm joyn together, as I have already mentioned, it must give pain to the part, and make it either a Strumatical Cancer, or a Cancerous Struma.

Strumæ do not enter one Glandule only, but many, wherein they shew both their hardness and inequality: for herein the Pox shews its self acquainted therewith, but does still keep this difference, that the Pox seldom seizeth more than one, its venenate matter possessing the same, causing a hardness and Tumour therein, and yet this not to be accounted a Struma; and therefore for making of *Strumæ*, there must be more Glandules than one concerned; for these are seen to spread themselves like a Vine, swelling, increasing, and growing hard.

Celsus saith he hath found Strumae in Womens Breasts, as also in Mens Breasts; and reason it self cannot deny this Assertion of his, because these are Adenous parts; and he further tells us, that in the year 1537. in the month of *April*, he saw a Woman Scrophulated all over her Body, even to her Groins.

Scrophulous Swellings are frequently bred in those parts, where crude and viscid Dyet is made use of, as well as in the Air that is of a cold and moist temper, where also the Water of the place is viscous or muddy.

Again, the Signs of Strumae are to be divided three ways, as considering their Quality, Quantity and Essence. As to their Quantity, and hence they gaining their largeness; as to their Quality, this shewing their Nature and Temper; as to their Essence, this demonstrating their Origination and being.

The multiplicity of Strumae, and their overspreading the Body, and the extraneous heats which go along with them, do frequently shew that they are the product of interiour Scrophulae, as *Arnoldus* observes. And hence

hence he further writes, that we may guess at the inward Swellings by the outward numerousness of these Protuberancies; and that these do more frequently happen and fall upon Children than upon Old Men, by reason of their gulosity and rarities of Bodies, the which are not so in Elder People.

Henricus saith, That those Persons who have a curved Forehead, compressed Temples, and large Mandibles, are most subject to these Swellings; for in such Persons this Scrophulated matter is more readily derived and conveyed into the Neck.

Cornelius Celsus writes, That Strumæ and sick People do give much trouble to the Physician and Chirurgion; because let them be treated as well as possibly Art can, and Nature likewise serve them, yet they will fly out again; and although the best methods imaginable are used for their extirpation, yet we usually find them relapse, and gain new birth again.

Strumæ, if they be benign, obtaining a moderate hardness, and free from pain, inflammation, and Ulcer, being purely bred from Flegm, are proper

Of the Kings-Evil,

proper signs of its good Nature : but when this Flegm gets any commerce with Aduſt Choler, this makes it malignant, and here wait on it pain, inflammation, a hot pulse and trouble, appearing unequal to touch, and vexed with every application of Medicine.

Ambroſe Parrey ſays Strumaes are *Ædematous* Tumours ariſing in the Glandules, bred from a cold, thick, and viſcid Flegm, having in it ſomewhat of Melancholy adjoyned.

Aqua Pendens tells us, Strumaes are no-Strumaes, but rather ought to be called Cancerous, they not being made from Flegm, and Melancholy only, but having an *Atra bilis* or Aduſt Choler joyned therewith, which gives them this Cancerous Nature and Diſpoſition.

And laſtly, *Joannes Colle Bellonenſis* gives this as a ſign of Strumaes, which ought to be underſtood as well in *Genere*, as in *ſpecie*, conſidering the place, the form, and the effect thereof; It being a hard Tumour of the Glandules, ſometimes equal, otherwhiles unequal; ſometimes appearing few in number,

number, sometimes many; if white and indolent, they arise from Flegm; if blewish or black, from Melancholy; if hard, exquisite, painful and red, from Adust Choler; this last sign comprehending a great part of most of the rest, Thus much of its Signs.

agillows-Evil-Swellings.

Every Physician and Chirurgion according to the Rules of Art, ought diligently and prudently to examine all the prognostick signs of a Disease, that he may the better be instructed in foreseeing the several events thereof; and here both Experience as well as Reason is very profitable. **CHAP.** In the present state, containing and declaring the Origination thereof; the other foretelling its growth, increase and continuation.

First therefore, the Disease being in its first, a most dangerous and dangerous, if ever, and in health, without new eruptions: For Nature, as we write, that there is a degree of Exaction in the Seed, or a certain

CHAP. VI.

*The Proper Presages of Strūmaes,
or Kings-Evil-Swellings.*

EVERY Physician and Chirurgion, according to the Rules of Art, ought diligently and prudently to contemplate on the Prognostick Signs of a Disease, that he may the better be instructed in foreseeing the several events thereof; and here both *Diagnosis* as well as *Prognosis* is very proper to be understood, the one shewing the present estate, containing and declaring the Origination thereof; the other foretelling its growth, increase and consummation.

First therefore, this Disease being properly Natural, is most dangerous, and do seldom, if ever, end in health, without new eruptions: For *Zaculus Lusitanus* writes, that there is a depraved Excretion in the Seed, or a certain

tain occult quality infecting the same, and inherent in it, which imprints the like Tincture in the Off-spring; for the diseased defects of the Parents are derived by force of the Seed to Generation, by which they do perfectly and exactly resemble their Behaviour, Gate, Countenance and Constitution. And because some are very apt to contradict this passage, and assert, If this were true, it would continue thus for ever; whereas others have as plainly seen, that it hath mist some of the same Stock, and hath only fixt upon others of the same Family, the first Generation having sometimes been seen wholly to miss and escape it, and this has given none of its appearance perhaps till it came to the Grandchildren of the same Family.

Small and Superficial Strumaes are more healthful in Children, and more easie of Cure, than those that are malign, and more deeply fixed.

The more early the invasion of Strumaes is after the Birth, the more danger it carries with it; for hereby the Spirits are both robbed, and much weakned; we commonly also seeing as they grow up, they are better acquainted

quainted therewith, and are better able, and more easily cured than younger Children.

That Struma which is bred naturally from Parents is harder of cure, than that which is contracted by the meer error of the Nurse or Mother.

Again, That Strumous effect which the Infant brings with him from his Mothers Womb, is of harder cure, and proves more desperate than that which is occasioned by Air, Viscous Diet, or any other outward Effect.

The greater the Heads of Infants and Children are, the shorter their Necks, the more compressed Temples they have, and the wider Mandibles, the more subject these are to Strumous Diseases than others.

All those who do attain to the consistence of this Disease, do escape the danger thereof, being carefully examined, unless by chance some other Disease be therewith adjoined, or does afterwards come after it, and disturb the Patient with a higher increase.

If

If the French Pox therefore be complicated with this Strumous Disease, be it either Hereditary, or contracted by Infection, it makes it almost incapable of remedy.

If the Scurvy also be herewith complicated, this does very much retard the cure, although not so much as the French Pox.

All Strumatical Tumours, either Internal or External, do not very much suspend the hopes of Cure, although otherwise of themselves they are not easily subdued in this tender age: for the external parts being inflamed with pain, do waste the Spirits; but the internal much more, especially if they do invade the noble parts with their weight and bulk.

Every Struma again is not to be overcome with ease, but such as do happen in Children are better managed, than those which happen in old People.

Where-ever they happen without pain, they are not easily to be extirpated.

Of the Kings-Evil,

Avicen declares that those who are acquainted with *Struma*, or *Scrophula* in the Head or Neck, are generally seen to be of moist Complexions.

He also writes the places wherein they do generally breed, are the Neck, Armpits, Inguens, and the like, where the Fleshes are soft, but their empty spaces are fill'd up with Vessels.

Numerous *Strumæ* entring the exterior parts, and so exercising divers parts of the Body with some Adventitious heat, these shew that they are the off-spring, and bred of inward Glands, as *Arnoldus de Villa nova* writes, and well observeth.

Avicen writes that *Strumæ* which have pain, and a hot Apostem adjoyned to them, with hot matter tending to Suppuration, are thereby easily cured.

Purging Potions, and Diuretick Decoctions, and Specificque Alterant Drinks, do all much conduce to the curing of these Tumours.

Children

Children by reason of their rarity of Body, and intemperance in Dyet, are seen frequently troubled with this Disease: Old Men on the contrary are seldom seen troubled therewith.

Strume at best are troublesome to the Chyrurgeon, for they never give way to Medicine readily; and should they be cured either by Medicine or Instrument, yet they are seen to break out afresh before a perfect extirpation be made.

Incision of these Abscesses in as much as may be is to be avoided, especially happening about the Belly, Neck, and Commissures, by reason of their affinity with the Veins, Nerves and Arteries, lest hereby such an Hemorrhagy be raised by inadvertency, that is not easily to be allayed by the greatest of skill.

Those also are sooner cured which are pendulous, than those which are fixed.

Cancerated *Strume*, and the like Tumours, they being closely concerned with the Vessels, do bring great danger of Hemorrhagy in their Cure, where it is performed by Incision, and are scarce to be taken off, they dwell

ling amongst the Veins and Arteries, which are the parts of great concern as to our present beings.

When a Constitution subject to error, or actually erroneous, is fixt to some certain part, this highly concerns us to have a respect to that part in chief, because this Constitution thus subject to depravation, does require a particular preservation to be associated to particular Curation.

CHAP.

CHAP. VII.

*The Practical Curative Method of
Strumæes, or Kings-Evil-Swel-
lings.*

THis Curative Method is generally guided by the two Assistants of Reason and Experience, both which together do comprehend the greatest skill of the Artist: For by Experience was founded the History of Diseases, the Success of Medicine, and the Judgment of its events: all which being weighed in the balance of Approbation, are seen either to get or lose in their Weight and Measure.

Reason &
Experi-
ence the
ground of
practice.

Reason therefore is the Judge of Truth; for hereby Man is seen to comprehend the design, to give reason for the same, to apprehend, comprehend or divide it. And for the

proof hereof, he must needs be thought unkind to Nature in burthening her with the name of a Proposition, who is not himself apprehensive of its Terminations, or ignorant of its propose on which its seem to consist; every indication or intention seeming to call in Mans reason to consent as to the Curative part, as well as his Opinion and Judgment. Now as every Indication does declare somewhat which is to be done, or so intended from whence this Term it self doth properly arise; the thing therefore which chiefly relates to our present discourse is, either a Modical or Chyrurgical Act, or both; the first making good the design, the second prosecuting the same, he himself being the Agent, and his Medicine the Curative Instrument.

Our Art
first de-
signed for
the health
of man-
kind.

Our Art therefore was first designed by the Almighty for the health of Mankind, and the procuring their health was evermore the great Indication of the Action: yet this is distinguished in the Duty of a Physician or Chirurgeon, because the purchase of health is not always attainable,
and

and therefore no part of their Duties to maintain Impossibilities.

The Essence of this Disease therefore partly consisting of a cold and moist Distemper, this therefore requires somewhat which is hot and dry, and being also robb'd of its inherent Spirits, such Remedies therefore as can recruit the same, or can restore or increase them, may very well be here allowed very useful.

The Essence of the Disease to be chiefly minded.

Again, Stupefaction of Spirits have been premised another cause, and therefore such things as do incrassate and thicken the Spirits, and so fixing them, are to be utterly prohibited.

Another was the due Observation of the Tone of the parts, and their due Harmony, the which being either soft, loose, or flaccid, they therefore do require the favour of some warming and strengthening Medicines, having somewhat of astringent added to them.

Again, as another cause was proved to be an unequal distribution of Heat and Nutriment, some parts being too liberally served, whilst others are starv'd and robb'd of their just measures and proportion; these there-

All causes of Diseases to be removed.

fore also ought to be brought into a *Medium*, by lessening the Bulk of one, and giving a more plentiful proportion to the other. Thus far I thought convenient to keep time with some of the most eminent causes which have been Promoters and Procurers of this Strumous Affect.

Preparation of Humours the first thing indicated.

And although these common causes do not immediately seem to attain to the production of the Essence of a Disease, yet in respect that they do hinder Nature in her designs, they may be allowed retarders of the cure, and therefore their removal is required. And because the Humours which give being to these Strumaes are seen slow, gross and clammy, Preparation thereof ought first therefore to be considered and thought upon, and the first thing indicated; and this is to be performed by incisive and attenuating Remedies: And as the Disease becomes Chronical, the matter not being wholly to be thrown forth at once, these preparing and evacuating Medicines ought by turns to be made use of: and whosoever that will herein proceed in a right method, must know and suppose that as Cholerick Humours do require

require one Preparation and Evacuation, so Blood, Flegm and Melancholy do each of them indicate their proper Preparations and Evacuations, according to *Hippocrates* his Rule, Before you purge the Body you must make it fluxible: And thus before we arrive at the use of Catharticks, we are to begin with Preparatives.

All Constitutions therefore in this Strumous Affect being for the most part weak and infirm, which may well be allowed from the Consideration of the Patients tender Age and Nature, do therefore require both a general and particular regard as to their Constitutions.

In this Strumous Affect therefore the election of the best Nourishers, and such as are easie of digestion, are nearest of kin, and most agreeable to the Age and Nature of the Patient.

Benign and gentle Evacuations therefore well corrected, are herein both very proper and useful, and advantageous, and may be given in moderate quantity, and in just and due time, all violent Purges being here utterly forbidden. Alterant Remedies

also, and such as can prepare the Humours, or correct the Disease, are here also approved of, these in themselves being both kind to Nature, and a Friend to the Patient; evermore taking this caution along in your Curative Method, that the Remedy you design to cure Strumaes do arrive at the seat, and penetrate the very cause of the Disease; and in regard that all Children are naturally seen to loath Physick, the form thereof therefore is to be preferred, which shall be observed to be least distasteful to them.

Timing of
Diseases
very ma-
terial as
to their
cure.

Directi-
ons for
giving of
Prepara-
tives.

Such Medicines also as you design Strumous Patients must be given in their due time, for timing of a Disease aright is a very great matter in the cure thereof. Thus we commonly see Evacuant, Attenuant, and Incisive Remedies are prescribed to be taken early in the morning upon an empty Stomack; and if these be to be repeated, four of the Clock in the afternoon is thought the most seasonable hour for giving the same.

Thus much as touching the general Rules and Method which ought to be studied

studied and observed by every Artist who desires and designs to cure Strumous Affects according to Art.

We proceed now closer to the true Curative Method of Strumaes, whereas we have presumed to premise, that the Medical Matter is to be found out by Experience, so it must be continued to every cause of the same Affect.

This Curative Method is generally Three Heads as to cure Strumaes, seen to be guarded by these three Heads, wherein is declared the Pharmaceutical, the Chyrurgical, and the Dietetical Matter. The first comprehending in it all Medicines useful for vanquishing and overcoming of Strumaes, those only excepted which belong wholly to Chyrurgery, as being either relative to the Causes or the Essence of the Disease; and these are generally seen to march under two Heads, as Internals and Externals; and these are ranked into Simple or Compound Orders. The Internals having most respect to the inward parts, for cleansing their passages, and this is performed by Preparatives and Catharticks, and Specifique Alterant Medicines, and such as correct Symptomes. And yet in the Administration

tion of these, these three Rules are to be observed, that the Stomack be not herewith nauseated by any ingrateful taste, which may beget an abhorrence in the Patient of all Medicine for the future, nor load it with too great a quantity, nor yet so made as it may be immediately thrown up again.

The several Humours to be severally treated.

The Humours which also are thus to be prepared, are either Flegmatick, and so cold and moist, which ought to be tempered with heat; thick, and so requiring attenuation; or viscous, and so expect incision, or Cholerick, and thus being burning and corrosive, are to be allayed by lenifying and temperating Medicines; or Melancholy, and this either feculent or terene, and this to be rendred fluxile. Now where these, or any of them do enter in any part of the Body, they do require appropriate Medicines, and Remedies proper for the discharging of any of these Humours.

The matter to be expurged.

Again, the matter of the Disease it self being prepared, and the passages opened, we are next to study the expulsion of this peccant Matter; and this bears in it a double relation, as both looking towards the Humours,

as

also the parts to which they flow, or are seen to lodge. And here we must also (as I have already observed) give every Humour its just way of purgation, and always direct our Catharticks at the Essence of the Disease, as its most proper white or mark, which in its own nature ought to be moderately hot and dry, dispelling all Stuprefaction of parts, strengthening the softness and looseness thereof, cherishing and nourishing the vigour and activity of the inward parts, and warming and comforting the outward, always having a regard both to the age, strength and complexion of your Patient. These things being premised, we fall upon the Method it self, wherein as we find that evacuation is a great Radix in the cure of Strumaes, by abating of its repletion, and dissolving of gross and tough Flegm, the great Mistress of its bulk and growth, so Subtilitation of Regiment is seen as proper in this Disease, being hid and lodged in the softer parts of the Body.

And now for our General Rules here to be observed as touching the Patients Institution of Life, we ought here

General
Rules as
touching
the Institution of
Life.

here (as I have already well noted) to frame our Medicines according to the Temperament, Strength and Constitution with whom we are or shall be concerned : for we are not to deal with Children as we do with Men and Women, who have arrived at a better age and strength, who are as much different in these, as they are in their age, complexion and abode. Great care therefore is to be had to the fluent matter which is already got into the parts from whence it is to be discharged, and that the Flux itself may be abated, and stopt in its motion.

And he whosoever intends to deal with Children as to purging Medicines, must also have the purile age both in his thoughts and view, and consider that it is but infirm, and therefore requires a most kind, gentle, and easie method ; this rather also to be oft repeated & reiterated, than advising stronger Medicines, and more forcible Remedies, they very oft bringing more hurt than good along with them.

Bleeding.

As for Bleeding, neither the Age or Distempers of Strumous Patients do

do very well admit thereof, unless this Strumous Affect does or shall happen in such who are able to bear it, and then it may be allowed as useful and necessary as any other Remedy whatsoever.

Various are the Opinions amongst ^{Vomits.} Authors concerning Emeticks in this Strumous Disease; *Aetius* is seen to commend and highly approve of them, others altogether do condemn them; to which later Opinion I presume to make my self a true Devoter: for although the antecedent matter may or might hereby be somewhat lessened by Emeticks, yet the impact matter is but a very little hereby abated, but rather more acerbated. Besides, it's certain that the Head is much more repleted by Vomits, the Jugular Veins hereupon tumefying, and the whole healed by being brought into consent therewith; and this was the only reason which made *Hippocrates* cry so on't, or exclaim against Vomits in all Effects either of the Eyes or Ears.

As to the Patients Dyet, let all ^{As to the} such who are troubled with Strumous ^{Dyet.} Affects abstain from flatulent, vaporous, and windy Dyet, such as is Beans, Chestnuts,

Chestnuts, Pork, Cheese, Beef, as also from Leeks, Onions, and every thing else that hath power enough in it to beget or breed gross and viscid Humours; Fish and all Salt Meats also are to be shunned.

Immoderate motion is very hurtful to Children.

Immoderate Motion in Children is also very hurtful, especially when they do sweat much about their Head, because hereby the matter is moved, the which afterwards is precipitated, and this gives the increase to the Strumous Affects which we commonly see they carry with them; Violent Motion and Exercise therefore are to be shunned, and no ways allowed of.

As to the air.

Avicen saith, The Air of Strumous People should be clear and serene, dry and hot in temper, not cloudy, thick, troubled, waterish, marish, or too cold; and daily evidences hereof make good that such that live in cold and moist Countreys are much more troubled with Strumous Swellings, than such as do dwell in a hotter and dryer Climate. Long Sleeps are to be shunned, Fear, Sorrow, Sadness, Melancholy, and every thing that may

may create, produce or force a plenty of Humours to the Head and its parts, are utterly forbid.

Let the Exercise of the Patient therefore be moderate before and after Dyet, and let his Dyet be both attenuating and of good digestion, as Veal, Capon, Mutton, Lamb, Rabbit, Cocks Broath, Pheasant, Partridge, and all small Birds, and the like. Let his Bread be made of good Corn, to which may be added a little Salt. In his Broaths may be boiled either Mint, Balm, Marjoram, Marygolds, or Pennyroyal; let him abstain from all things which may be thought either to engender Crudities, Rheumatisms, as superfluous Drinking, too much Eating, and the like; let him drink Wine but in a small quantity, or mix the same with Small-Beer or Water. Odoriferous Spices, or hot Seeds may also be put into his Broaths. All these are the general Indications required in his orderly regulation.

What
Dyet most
proper.

We

Simple
and Com-
pound
Prepara-
tives.

We now proceed to the Medicines which are to be taken inwards, and these are both Simple and Compound Preparatives, and proper Catharticks which here first do offer themselves: amongst the Simple may be reckoned *Syrup. Byzantinus*, *de Stechade*, *de Radicibus Aparativis*, *De Marrubio*, *Oximel. Simplex*, & *Syr. de Rhubarb*, *Manna*, *Cassia* newly extracted, *Tamarynds*, *Rhubarb*, *Aloes*, *Turbith*, *Syrup. Rosar. Solutivar. Machoacan*, *Jalap*, *Polypody*, *Senna*, and the like. Of these may Compounds be framed, as,

R. fol.

Rx. fol. Scrophular. Plantagin. secat. Be- Decoction
tonic. Mentib. ana. M. S. fiat decoctum cum
aqua fontana, q. s. ad ℥i. Colatura, adde
Mel. vel Syrup. Rosar. Diamoron. Simpl. an.
℥ss. misce, fiat potio.

Vel,

Rx. Aqu. Fanicul. Hyssop. Marrub. an. ℥ii. Potion.
Syr. Byzantium. de Scheebad. Oximelit. Scilli-
tic. an. ℥i. misce, fiat potio.

Altera Potio.

Rx. Oximelit. Scillitic. vel Simpl. Syr. de 2
Radicib. an. ℥vi. aqu. fumar. Cichor. Mar-
rub. an. ℥i. misce, fiat potio. Potion.

Compound Potions may again be thus
prepared for Strumous Affects.

Rx. Senn. Alexandr. Epithym. an. ℥i. Rhei. Another
℥i. Sem. anis. Fenicul. Dulc. an. ℥ss. fiat in- purging
fusio in aqua fontana q. s. Colatura adde Syr. Potion.
Rosar. Solutivar. ℥i. aqu. Cinamom. bordeat.
℥ii. misce, fiat potio.

Vel,

Rx. Rhei ℥ss. Senn. Alexandrin. ℥ss. Aga- Another
ric. Troeb. ℥i. Cremor. Tartar. ℥i. Tamarind. Potion.
dor. ℥ii. Sem. anis. Carn. an. Zinziber. ℥i.
stent omnia in infusione in aqua fontana, q.
s. ad ℥i. vel ℥i. Colatura adde Syr. Ro-
sar. Solutivar. ℥ss. aqu. Mirabil. ℥ss. misce,
fiat potio.

Bolus pro eodem.

Rx. & dulcis ℥ss. conserv. Rosar. ℥i. cam Bolus.
Syr. Rosar. q. s. f. Bolus post cujus assump-
tionem sumat Syrup. Violar. Vel Rosar. So-
lutar. ℥i. horam post ejus Assumptionem.

Z

Vel,

Vel,

Bolus.

R. & *dulc. agr.* vi. ad *℞. pulv. Jallap. ℞.*
cum Syr. Violar. fiat Bolus, sumendus ut antea.

Vel,

Trochisks

R. & *dulc. ℞. Resin. Jallap. ℞ii. Sacchar.*
alb. solut. in aqu. Rosar. ℞. misce fiant Tro-
chisci, horum sumat patiens à ℞i. ad ℞ii. vel
ad ℞i. pro uno dosi.

Pil. Vigonis pro eodem.

Pill.

R. *Pulv. Euphorb. Z. Z. Turbith. Succ.*
Ireos, Agaric. an. ℞i. contundentur omnia &
cum Oximelite, q. s. fiat Mass. Pillular.

Pil. alter.

Pill.

R. *Pil. Co h Turbeth. an. ℞ii. Sal. Gemm.*
Z. Z. an. Gr. iii. cum Succ. Ireos fiant Pillula.

Vel,

R. *Pil. Agregativ. Coch. an. ℞i. Sal. Gemm.*
Z. Z. Pil. Fœtid. an. ℞. cum aqu. Hissop. q.
s. fiant Pillula.

Pil. Theodoric.

Pill.

Theodoricus and *Constantinus* affirm, that
 the taking of seven of these following Pills
 for thirty days together, do perfectly dispel
 all Strumous Tumours, they being made of
 equal parts of the Juice of wild Lilies, and
Euphorbium mixt together.

Pil.

Pill.

R. *Pil. Affaires. Turpeth. an. ℞ii. Sal. Gemm.*
Z. Z. an. Gr. iii. cum Oximelite Simpl. q. s.
fiant Pillula.

Vel,

Pill.

R. *Pil. Coch. Turpeth. an. ℞i. Sal. Gemm.*
Pulv. Euphorb. an. ℞. cum Syr. de Sbebad.
q. s. fiant Pillula.

Vel,

Vel,

Rx. Hellebor. Nigr. Euphorb. Portulac. Marin. an. ℥iiii. Mastich. ℥i℥. Aloes Succotrin. ad omni. pond. fiant Pil. ad Mod. Cicer. barum sumat. à ℥℥. ad ℥i.

Euphorbium also taken in a Poacht-Egg does dispatch the Scrophulous Swellings, and lessen them by siege.

Another Experiment hath been taken notice of a Mole, which having been sodden, and afterwards dried by the Sun, and then powdered, and made into an Electuary by adding a sufficient quantity of Honey thereto, as will give it the Mass of Pills, and three or five of these being taken every morning, the bigness of a small Pea has been known to discharge all Strumous Swellings by siege. Experiment.

Other Pills.

Rx. Pil. Coch. ℥i. Aurear. ℥i. Troch. al. Pills. bandul. Gr. ii. cum Oximel. Simpl. q. s. fiant Pil. N^o. 18. sumat barum 2 omni mane.

Powders for discharging this

Strumous Matter.

Rx. Pulv. Cinamom. Caryophilor. Nuc. Mos. cat. Spic. Oliban. an. ℥i. Piper. Alb. Pulv. Sem. Coriandr. Diagrid. an. ℥ii. Euphorb. ad ceterum pondus. hujus sumat Patiens ℥ii. in vino, semel vel bis in Hebdomade. Powders.

Vel,

Rx. sal. Siccar. Pimpinell. Pilosel. Rut. major. an. ℥ii. Scrophular. Philipendul. an. ℥i. sem. anis Fenicul. an. ℥i℥. Zinzib. ℥i. Senn. ℥vi. Turbith. ℥ii. Sacchar. alb. ℥iiii. misce fiat pulvis dos. ℥i. ad ℥ii.

Z 2

Deco-

Decoctions.

Decocti-
o.s.

℞. Brusc. Asparag. Polypod. Violar. Esul.
Irid. Draconii Scrophular. Elebor. Nigr. Sci-
litic. Acer. rad. Sheebad. Peon. cort. ulmar. an
M i. Euphor. Piper. Cumyn. an. ℥vi. stent
omnia in infusione in vino albo. q. s. coquan-
tur postea ad med. consumpt. & colatura sumat
Patiens ℥iiii. omni mane.

Another.

Potion.

℞. Sarsaperil. ℥ii. Chin. ℥℞. Juris Pulli
al. sq. sale ℥viii. Borag. Bugloss. Malu. an. M.
℞. Liquirit. ℥xi. fiat infusio in s. q. ad med.
consumpt. vel tercia partis ejusdem, ex parte
colatura fiat Sympus, & cum ceteris fiat potio
frequenter sumenda.

A Purging Confection.

A purging
Confecti-
on.

℞. Pulv. Turpetb. alb. & gummos. ℥i. ℥℥.
℥v. Cinamom. Caryoph. an. ℥ii. Galang. Pi-
per. long. macer. an. ℥i. Diagrid. ℥iii. Sac-
char. alb. ℥bi. fiat confectio cum vino Odorife-
ro, dos. ℥i.

Another for the same.

Another.

℞. Agaric. ℥i. Sal. Gemm. ℥iii. Spic. ℥iii.
Cinamom. Caryoph. Galang. macer. an. ℥ii.
Diagrid. ℥iii. Polypod. ℥i. cum Sacchar. alb.
vino Cydonior. & aqu. Rosar. an. q. s. fiat
Confectio dos. ℥i.

A Purging Electuary for the same.

A purging
Electuary.

℞. Agaric. Troch. ℥ii. Squinanth. Gr. ii. in-
fundantur in aqua Betonice & facta expressione,
adde mell. Rosar. ℥ii. Electuar. de Psyl. ℥i.
misc, fiat Electurium, saepe in die sumendum
ad ℥. Nuc. moscat.

Thus

Thus much for preparing and purging Medicines. The Diseases therefore being thus prepared and evacuated, or at least in some measure conquered, the next Instrument to make it quit its quarters, is the Specificque Alterant Medicines; which, as it were with all speed does fly in the very face of the Disease it self, they being formed of matter, perfectly contraty either to the nature or temper of this Scrophulated Disease, against which they are wholly designed to encounter when ever they are made use of, as you may guess by their following frame and make: for whereas we see Strumaes arise from a cold and moist being, so we shall not only likewise see these Remedies hot and dry, but also such as are cherishing and refreshing the natural Spirits, and strengthening the parts, they seem to attenuate all thick, viscid, and gross Humours, and brings a certain equality to all the Juyces that have their Circulation in the Sanguinary Mass; and these also are of divers sorts, thus made good.

Arnaldus Villanovanus prescribes this as an excellent Specifick Alterant Powder in Strumous Tumours.

Powder.

Powders.

Rx. Spong. Marin. Palea Marin. Off. Sepia Piper. long. & nigr. Z Z. Cinamom. Sal. Gemm. Pyrethr. gall. Cupress. Gallar. Querc. Gallar. Spin. Rosar. omn. an. ℥ii. pulveriscentur omnia except. Spong. & paleam marinam, qua debent comburi, & eorum cineres cum ceteris misce, hujus pulveris sumat patiens in ore frequenter

Of the Kings-Evil,

& mande & vespere, & sumat etiam per palatum, & cum cibariis suis quotidie utatur eo, servatur in pixide, & hujus sumat per mensem vel menses Duos, Cerebro & Capite prius purgato cum Pil. Coch. Hier. pier. &c.

A certain Bononian Priest sweares that he hath cured some hundreds of Scrophulated People with this following Specificque.

Powder.

Powder. R. Spong. Marin. palea Marin. Off. Sepia an. ℥ss. piper. Gr. 100. terentur omnia & fiat ex his pulvis, & cum vino quolibet mane jejuno Stomacho sumat Coch. i. vel vespere etiam cum lectum intrat.

Another Specifick Powder,

Powder.

R. Ciner. Viperar. ℥ii. Corn. Cerv. ust. ℥ss. Galang. Irid. Cinamom. an. ℥i. Sal. ust. ℥iiii. Piper. niger. ℥ii. fiat ex his pulvis Tenuissimus de quo capiat alternis diebus mane Coch. i. horat 4. ante prandium.

Another both Specifick and Alterant Powder.

Powder,

R. Lign. Alo. Margarit. Perlar. Off. de Cord. Cerv. Spic. Bezoart. Nuc. Moscat. Caryophilor. Thur. Galang. Sem. Coryand. piper. Diagrid. in Pomo colā. an. ℥i. Ambr. Grisc. Gr. ii. Euphorb. ℥i. pulveriscentur omnia & misceantur, & hujus sumat patiens ℥ Nuc. Avellanae omni mane in aqua frigidā, hac pulvis & Specificans est & Scrophulas per se etiam purgat.

Opiatum

and its Presages.

113

Opiatum Specificum & alterans.

Opiate.

Rx. Gladiol. condit. vel exsiccat. ℥i. Ciner. Viperar. ℥i℥. Ciner. Spongiar. Marin. ℥℥. pulv. de Gemmis ℥i. cum Syr. Byzantin. q. s. fiat Opiatum.

An Alterant Decoction.

Rx. Rad. Scrophular. Filic. Lilior. Convall. Decoction Pentaphyll. an. ℥i. Marifilu. Lupul. Heder. terrestr. an. ℥℥. Lign. Juniper. Cuscutb an. ℥ii. aqu. fontan. ℔xv. fiat infusio S. A. coquantur ad Med. consumpt. & coletur, colaturam serve pro potu Ordinario.

Another Specificque Decoction.

Rx. Sarsaperill. ℥ii. Rad. Scrophular. Filic. Decoction Carn. Viperar. Mündat. an. ℥℥. Chin. ℥iii. passular. enucleat. ℥iii. Furis Pulli Gallianac. ℔x. stent omnia in infusione per horas 12 coque postea ad med. consumpt. cola, colaturam distilla, & liquor elicetur, fecibus calcinatis & combustis fervens saepe projiciatur, cujus liquoris sumat patiens ℥vi. omni vespere per dies 40.

Specificque Pills.

Rx. Troch. de Viperib. ℥ii. Scrophular. Cran. Specifick human. Lil. Convall. Diſſamn. alb. Cretens. an. Pills. ℥i. cum Syr. de Stachad, q. s. fiant Pillula.

A Specificque Opiate or Bolus.

Rx. Pulv. Rad. Brusc. ℥i. Irid. ℔℥. pulv. Sarsaperill. ℥i. misce cum Mel. Rosar. ℥℥. & fiat Opiatum cujus sumat dimidiam partem & continuat patiens ejus usus per dies 30 vel 40. Venice-Treacle and Methridate also are very proper Specificks in Strumous Affects, given from a ℥i. to a ℥i. or upwards, as occasion may serve.

A Specifick Bolus.

Having thus finished my intended Design as to Internal Medicines, as they are allowed properly to be administred and prescribed in all Strumous Affects; Our remaining Discourse shall only touch upon the external parts, which we have reserved to the last place, this being nearest related to our our own profession of Chyrurgery.

The Chyrurgeons duty as to the outward parts,

The thickness and viscosity therefore of these Strumous Tumours is not sometimes to be separated but by Putrefaction, Instrument, actual or potential Cantery. But if this viscosity be but moderate, here the cure is to be attempted with mollifying, dissolving, and dissipating Medicines, all which scopes *Averrhoes* makes out very well in 7 Collect. 31. where he writes, that when Strumae are made of subtile and thin Matter, these are to be cured with Emollient, incisive and dissolving Medicines: If from a hard, thick and viscons Matter, purging Medicines are inwardly to be prescribed, and the outward Swellings to be treated with more powerful Remedies, Instrument, or Canstick, all which are to be acted by a dexterous, skilful, and knowing Hand.

The method to be used if they do tend to Suppuration,

If these Tumours do tend to Suppuration, then this method is closely to be followed: for the Chyrurgeon must evermore endeavour to treat Nature in her own way and method she her self designs, that the matter may more readily be discharged and healed; and this is known by a redness or bright colour hapning in the Tumour.

mour. Now Medicines proper for performing this part of the Cure may be reckoned such as these following.

A Suppurating Cataplasim.

℞. Rad. & Fol. Alb. Malv. ad. M. i. A suppurating Cataplasim.
Lilior. albor. N^o 12. pistentur & coquantur ut artis est, quibus adde farin. fabar. Tric. an. ℥ii. farin. Sem. Lin. Fenugrec. an. ℥i. Butyr. recent. Ol. Lilior. albor. ungunt. Dialib. an. ℥ss. Croc. ℥ss. Vitell. Ovor. N^o 2. misce, fiat Catapl asma.

A Suppurating Emplaster.

℞. Rad. Bion. Alb. Cupil. Lilior. albor. A suppurating Empl.
an. ℥ss. Capar. N^o 2. fol. Malv. feras. & pulv. Ficum. Rissular. emdeat. an. ℥i. Sem. Lin. Fenugrec. an. ℥ss. Croc. ℥ss. cum Axung. Suill. Ol. Lilior. Adip. Anserin. an. ℥i. Unguent. Dialib. ℥i. pulv. Euphorb. ℥i. fiat Empl. sub firm addendo Vitell. Ovor. N^o 2.

Another for the same.

℞. Rad. Alb. Lilior. albor. an. ℥ss. co- Another Empl.
quantur in aqua contunduntur, addenda Alior. sub prunis colli. capar. coctar. an. ℥iii. Ol. Lilior. Butyr. an. ℥ii. Unguent. Basilicon. ℥i. Pin. gued. Anserin. Capar. an. ℥ss. Farin. Fabar. Fenugrec. an. ℥ss. q. s. Vitell. Ovor. N^o iii. Croc. Oii misce fiat Empl. suppurans.

Avicen, Rhasis, and Albucasis do all advise, that where we meet with large Stru-
mous

When to use Emollients and discussives
 mous Tumours, here we are to treat them
 with Resolving and Discussive Medicines;
 and where viscid, thick, and tough Humours
 are, these are to be softned and dissipated.

Emollients therefore are of this kind
 which are first to be made use of, such as
 these following: Hens Fat, Mans Fat, Oyl
 of sweet Almonds, Mucilage of Linseed,
 Fenugreek-seed, Lilies, and Marsh-mallows,
 and the like, of which with other Additi-
 ons may be composed very excellent Emol-
 lient Remedies.

An Emollient Unguent.

An Emollient Unguent.
 Rx. Lithargyr. Aur. ℥ii. Ol. Commun. ℥iiii.
 Mucilag. Sem. Lin. & Fenugrec. an. ℥i. Mu-
 cilag. Alb. ℥ii. misce fiat Unguent.

In stronger Strumaes.

Unguent. Mel. & Aqua cum Stercore Caponum simul
 mist. fiat Unguent.

Or this following.

Rx. Caricar. Pinguedin. nuclear. pinear. nuc.
 Jugland. Rad. Scrophular. Carn. Viperar. elixat.
 an. ℥iii. Pinguedin. Anat. Anser. Anguill. Axung.
 Suill. an. ℥ii. Æsyp. humid. an. ℥i. Sarsaperill.
 Trach. de Viperib. Cbin. Rad. Brian. Nyd. by-
 rundin. an. ℥i. agitentur omnia in mortario ad
 Unguent. spissitudinem.

Empl.

Empl. Laurentii Emolliens.

R. Empl. Diachylon. cum Gummi ℥iiii. pulv.
Irid. ℥i. Mucilag. Alb. an. ℥ss. fm. Co- Empl.
lumbin. siccat. ℥ss. Ol. Irin. q. s. fiat Empl.

Another.

R. Gum. Amoniac. Galban. colat. an. ℥i. Empl.
Bdell. ℥ss. Medull. Cerv. Axung. Anat. an. ℥ss.
Mucilag. Alb. Fenugrec. Lin. an. ℥ii. Linbar-
gyr. Aur. ℥ss. pulv. Irid. ℥i. Ol. Irin. Ancib. &
Cer. an. q. s. fiat Empl.

Another Emollient Empl.

R. Galban. Bdell. colat. an. ℥i. Ammoniac.
℥ii. Scord. Alveor. Apum Æsyp. an. ℥ii. Tere- Empl.
bynth. venet. pic. Liquid. an. ℥ss. Bacc. Laur.
Staphis. acr. Cumyn. Pyreth. an. ℥ss. Stercor.
Caprin. Ovil. Anser. an. ℥iii. Axung. porc. sev.
Caprin. Cervin. Urfin. an. ℥i. Ol. Camomel. Li-
lior. Cer. an. q. s. fiat Emplastrum,

Another.

R. Serapin. ℥iiii. Gum. Ammoniac. ℥liii. Empl.
Bdell. Galban. an. ℥i. Euphorb. ℥iii. solventur
omnia in Spirit. vini. q. s. tunc adde Ol. Lilior.
Amigdal. dulc. an. ℥i. Cer. alb. ℥ii. pulv. Rad.
Breon ℥ss. misce, fiat Empl.

The concrete matter being softened it is next to be dissolved by Resolves.

The Concrete Matter being softened, our next Work is to endeavour its Dissolution; and this is performed by Resolving Medicines, which are of three sorts, as being mild, strong, and strongest. Amongst the first are reckoned Figs, Calves Dung, Honey and Lilies, and many others. Amongst the second, are Bean-Meal, Barley, Meal of Lupines, Linseed, Fenugreek-seed, and the like. And for the third are reckoned Pidgeons Dung, Goats Dung, Goose Dung, or Sheeps Dung mixt with Honey, and so applied in form of a Cataplasm, which will answer Expectation. Amongst the Compound Resolving Medicines you may please to take in these following.

Resolving Emplasters.

Resolving medicines.

R. Ficum Alb. immatur. ℥i. Amigdal. amar. Bdell. an. ℥i. farin. fabar. ℥ss. decoct. Camomel. & Malv. an. q. s. fiat Empl. Emolliens.

An Emollient and Resolving Empl.

Another.

R. Lil. alb. Rad. ℥ii. Stercor. Caprar. Ovinum Nasturtii Rad. Cucumner. Asinin. an. ℥ii. cum Aque. Taxi ceteris contritis & contritis, fiat Empl.

Another.

Another.

R. Rad. Filic. Asphodel. Ebul. an. ℥iiii. coquantur in vino generoso, his adde Sulphur. vic. ℥i. agitentur in mortario & fiat Empl.

Another.

Another.

℞. Gum. Ammoniac. aceto solut. & colat.
 ℥i℥. Diachyl. magn. rectif. ℥ii. Empl. de Prat.
 Dei ℥i. Terebynth. venet. ℥℥. pulv. Hermo-
 dactylor. ℥ii. m. fiat Empl.

Another both Emollient and Discutient.

℞. Farin. bord. Lupinor. an. ℥℥. Farin. Sem. Another;
 Lin. Fenugrec. an. ℥ii. Ammoniac. Bact. Gal-
 ban. solut. in aceto & colat. an. ℥℥. mel. opt.
 ℥iii. Stercor. Columbin. & Bubuli an. ℥i℥.
 Succ. Ebul. ℥i℥. Axung. Porcin ℥i℥. misce,
 fiat Empl.

Another.

℞. Synap. Sem. Urtic. Sulphur. Spum. Ma-
 rin. Aristoloch. rotund. Bdell. an. ℥i. Ammoniac. Another;
 Ol. Antiqu. an. ℥ii. Diachyl. cum Geminis ℥i℥.
 misce, fiat Empl.

Paracelsus saith, that Empl. de Ramis cum
 & in this case is very proper. I am sure being
 mixt as it ought with Diachylon cum Geminis
 Empl. de Mucilaginis. and a little Gum Am-
 moniacum and Galbanum, it will resolve
 most excellently.

Empl. Dr. Bruni pro Strumis.

℞. Picis liquid. Ol. Antiqu. sim. Columbin. Empl.
 Alumin. Roch. Rad. Cappar. Axung. Porcin.
 an. partes aequales, fiat Empl.

Or

Of the Kings-Evil,

Or another of his is this.

Rx. Sem. Fanugrac. ℥ii. Sal. Nitr. ℥℥. un-
antur cum melle & fiat Empl.

Another.

Rx. Sal. Armoniac. Litbargye. Aur. Cerniss.
an. ℥i. Galban. Opoponac. an. ℥iiii. Sem. Synap.
℥℥. Ol. veter. ℥iii. Cera Terebynth. an. ℥i.
acet. q. s. fiat Empl.

Manual
 operation
 is some-
 times re-
 quired in
 curing
 Strumaes.

Thus much may serve for Emollients and Resolving Medicines, every of which is very proper and effectual in its place and due application. But since we have seen some Strumaes which have been very well treated by the best and most proper of Medicines, and yet to little or no purpose; in such a case as this Manual Operation is required, and where this is to be made use of, caution and skill ought to joyn together in the Operation: for since we find that these incrasstate and indurate Tumours do require Extirpation and Extraction, so this also is to be so dexterously performed, as that no part be left behind; which may either give occasion to a new Birth, or return of the Disease, or the Disease renovate and renew by the remains that are left behind; they being much like *Galen's* Ashes, the which being themselves warm, can readily dispose of their heat to the neighbouring parts, or as I may say, give life to a second increase

increase of these Swellings. Our greatest advice in the use of the Knife is to have a particular and special care to the Vessels bordering upon these parts, viz. The Nerves, Veins and Arteries, lest they being injured hereby, may give too apparent signs of danger succeeding thereupon. For about the Neck every Anatomist knows do lodge and are planted the Recurrent Nerves appointed for the voice arising from the sixth pair, the Jugular Veins, and the Carotid Arteries, all which do require the care and caution of the Operator. *Arnaldus de Villanovanus* does therefore forbid the use of Incision as much as in us lay, but when we are compell'd and forc'd to make use thereof. *Albucasis* gives us this Method, that is, When we find Strumous Tumours which are good natur'd, and bears a kind disposition with them, whose colour is not much different from that of the *Cutis*, every way moveable, and no ways fixt or tyed to the Veins, Nerves or Arteries of the Neck, nor lodge so deep but that they may be reached with ease here; and in such cases as this is, we may begin our Dissection upwards, and so guide and trace our Knife to the lower part of the Body thereof, then dilating the Lips, the Glands are to be extracted with great care and caution, so as no Vessel whatsoever may be injured by the Operation; and if any Flux of Blood may happen in this Operation, it is presently to be stopt with Restrictives; and this method is to be prosecuted

The Method thereof thus shewn.

scuted till every part of the Cistus, or Bags thereof are perfectly and thoroughly eradicated and extracted; the which being done, and the part clean, mundifie the Ulcer, digest, incarn, and then induce a Cicatrice. And thus we have given you a Draught of curing Strumaes, or Kings-Evil-Swellings: To all which methods, if they will be so rebellious as not to yield, there is no other hope left of Cure but by the Hands of our Sacred Majesty, whom God preserve, that he may live many years to exercise this Healing Faculty.

F I N I S.

A N
Elenchus

Of the Things contained in
The Second Book.

CHAP. I.

D*Ivers Countries allowed divers
Diseases.*

English Diseases.

*England very prolifque in producing
Diseases.*

Diseases from the Mothers Womb.

Several Reasons to confirm the Assertion.

CHAP. II.

The Kings Evil a Distemper of the Age.

Its proper Name by Authors.

*The Authors Opinion of this Disease,
and his Definition thereof.*

*What this Struma is, or the Kings-Evil
Swelling.*

Flegm a great Agent hereof.

It allowed a moveable Constitution.

*Looseness of parts a great Favourer of
Strumaes.*

*Looseness and Moisture two inseparable
Companions in our Bodies.*

A a

CHAP.

An Elenchus.

CHAP. III.

Several Differences of Strumae.

The manner of their Birth.

*The Patients Strength or Weakness
gives another difference.*

Another difference drawn from its times.

Different in their Magnitude.

Different in their Nature.

Different in their Place and Mobility.

*Different in their Origination and
Number.*

What Glandula is, and why so called.

What Nodus or Ganglion.

What Lippitudo or Sclerophthalmia.

*What Bronchochele, and whence it is
derived.*

What Atheroma and Steatoma are.

What Meliceris and Bubo are.

What Testudo and Botium are.

What Spina Ventosa and Cancer are.

*The Evils proper Names according to
its proper places where it enters in
several parts of the Body.*

CHAP. IV.

The Antecedent Causes of Strumae.

*Inequality and Disproportion of Nutri-
ment another Cause.*

*Defect of Animal and Natural Spirits
another cause.*

The

An Elenchus.

The Purile Age another cause hereof.

Two other following causes hereof.

Question and Answer hereof.

Another cause is, when Tumours by degrees do fall into the Nervous parts from the External parts of the Head.

Congestion of Humours another cause.

Flegm another great cause hereof.

Whether this Disease be Hereditary, and so proves another cause.

An Hereditary Disease two-fold.

Causes on the Parents side for begetting the Disease.

The Parents faults depending upon the whole Body.

Four Classes hereof.

The Genital parts allowed proper Agents hereof.

Fluor Albus & Menstrues acting diversity of change in Embryo's.

Causes of this disease incident to children.

Question and Answer about the same.

Air another main cause of this Disease.

Meat and Drink, Rest and Motion, other causes hereof.

Sleeping and Waking other causes.

Preternatural Alterations in the Body other causes hereof.

The whole Mass of Blood preternaturally affected, another cause hereof.

An Elenchus.

Old People not so subject to this Disease as Youth.

Why this Disease is so frequent in our three Kingdoms.

A common Disease either Original or Adventitious.

Ireland a fruitful place for producing Diseases.

England as fruitful as Ireland.

A Sedentary Life another cause hereof.

The French Pox no new Disease.

The Scurvy proved a Disease of long continuance.

What the French Pox is.

What the Scurvy is.

How both these agree with the Evil.

Signs thereof, and the causes of the same.

CHAP. V.

One sign hereof is, that it is various in its appearance.

It infects the Glands when-ever it enters them.

Knotty swellings and Excrescences another sign.

A material sign of such who are troubled with this Disease.

Another sign from their sight.

Rogierius sign hereof.

Signs hereof in Bergomy.

Their difference from Glandulæ.

Their

An Elenchus.

Their signs shewn by their hardness and inequality.

Signs of Strumaes in Womens Breasts.

Signs of their being bred from Viscid and Crude Dyet.

Signs from their Quantity, Quality and Essence.

Signs from their Multiplicity.

General signs hereof.

Signs of their flying out again.

Signs of Benign Strumaes.

*Strumaes are reckoned amongst *Ædematous Tumours*.*

Signs of Malign Strumaes.

Signs of Strumaes as well in genere as in specie.

C H A P. V I.

Signs of Strumaes or Kings-Evil-Swellings.

This Disease being Natural is dangerous.

Small and superfluous Strumaes are more healthful and easie to cure.

The more early they begin, the more dangerous in their cure.

The Natural Strumaes harder to cure than those which come by the error of Nurses or Mothers.

Those which the Infant brings from its Mothers Womb, harder to cure than those which happen by Air, &c.

General Presages of Strumaes. Such

An Elenchus.

*Such as do live to the consistence of the
Disease do escape the danger thereof.
The French Pox makes the cure of Stru-
maes incurable.*

*The Scurvy retards their cure also.
All Strumaes do not suspend the hopes of
cure.*

*No Strumous Tumour to be easily cured.
Where they happen without pain, not ea-
sily extirpated.*

*Strumous People generally of a moist
Constitution.*

*The general places of their being and
growth.*

*Outward Strumaes the fore-runners of
Inward Glandules.*

*Pain sometimes, and a hot Imposthume
joyned to them.*

*Purging Potions and the like very pro-
per in curing Strumaes.*

*Children for the most part herewith af-
flicted.*

*Strumous Tumours seldom or never give
way to Medicine.*

*Incision of Strumaes as much as may be
avoided.*

*Those sooner cured which are Pendu-
lous, than the fixt.*

*Cancerated Strumaes bring danger of
Hemorrhagy being cured by Incision.*

An

An Elenchus.

An Erronious Constitution requires particular Preservation.

CHAP. VII.

The Practical Curative Method of Curing Strumaes.

Reason and Experience the Ground of Practice.

Our Chyrurgical Art first designed for the Health of Mankind.

The Effence of the Disease to be chiefly minded.

All Causes of Diseases to be removed.

The Preparation of Humours the first thing indicated.

Such as nourish and of easie digestion, are most agreeable to the Patient.

Gentle Evacuations are here very useful.

Alterent Medicines do very much correct this Strumous Disease.

Timing of diseases very material as to their cure.

Directions for giving of Preparatives.

Three Heads as to the cure of Strumaes.

Several Humours to be severally Treated.

The peccant Matter to be expurged.

General Rules as touching the Patients Institution of Life.

Directions as to Bleeding, and Opinions as touching Vomits.

Rules to be followed as touching the Patients Dyet.

Immo-

An Elenchus.

Immoderate Motion very hurtful to Children.

Directions as touching the Air.

What Dyet most proper for Scrophulated Persons.

Simple and compound Preparatives, as Decoctions, Potions, &c.

Purging Potitions, Bolus, Trochisks, Pills used in Strumaes.

Several Purging Pills very useful in Strumous Effects.

Several other Pills and Powders here necessary. Decoctions, Potions, Purging Confections here also beneficial.

Purging Eleſtuaries, &c.

Specificque Powders very useful in Strumous Cases.

Specificque Powders, Opiate, and Decoction also here useful.

A Specificque Decoction, Pills, and Bolus.

The Chirurgeons Duty as to the outward parts.

The method to be used if these Swellings do tend to Suppuration.

Several suppurating Cataplasms and Emplaſters.

When properly to use Emollient and Discussive Medicines.

Emollient Unguents proper in Strumous Effects.

Several Emollient Emplaſters.

The concrete Matter being softened, it is next to be discust by Resolving Medicines.

Some Resolving Medicines proposed.

Several other Resolving Medicines shewn.

Manual Operation sometimes required in curing of Strumaes.

The Method thereof plainly discovered.

Charisma Basilicon,
O R,
The Royal Gift of Healing
STRUMAES,
O R
Kings-Evil,

*Swellings by Contact, or Imposition
of the Sacred Hands of our Kings
of England and of France, given
them at their Inaugurations.*

Shewing the Gift its self, and its continued use, Declaring all persons healed hereby, without any respect either to their Age, Sex, Temper, or Constitution; with the Manner, Form, and Ceremonies thereof, and divers General Rules for the meanest Capacity to find out the Disease. The best expedient to prevent poor People from unnecessary Journeys. The whole concluded with above Sixty admirable Cures, performed with, and without Gold; by His Majesties Benediction; by his late Majesties pretious Blood, and the like.

Written by *JOHN BROWNE*, Chirurgion
in Ordinary to His Majesty.

Datur alteri Gratia Sanitatum in eodem spiritu.

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Continued from page 1

The Year of 1864

ST. RIMAS

1864

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The Year of 1864

ST. RIMAS

1864

TO THE
Right HONORABLE
AND
Right Reverend Father in God,
NATHANIEL,
Lord Bishop of *Durham,*
AND
Clerk of the Closet to
His MAJESTY.

My Lord,

Since our Minds do naturally hunt after knowledge of Novelties, and scarce rest satisfied with the present state of things, (such being the boundless limits of our Conceptions): Man is generally seen to measure the length of his Age by the

B b 2 fa.

The Dedication.

fathom of his Knowledge :
Judgment being as the Pre-
sident over all his Actions,
whilst Sense and Motion be-
comes the two Interpreters of
his will and pleasure. As Hi-
story therefore is ever allow'd
the most proper direction for
the Life of Man, and Learn-
ing accounted the only Treas-
ure which can enrich his
Mind : The one better teach-
ing by example than Pre-
cept ; the other making ful-
ler Discoveries of Mens
Lives and Actions. If the
actions therefore of Princes
may be granted the subjects of
History, sure this of Heal-
ing

The Dedication.

ing ought to take place, where it is not only to be recorded as History barely, but deserves registering amongst the most Divine Gifts, and Eminent Qualifications of their Majestick Vertues.

Amongst the best and greatest of which Worthies, I shall presume to present this Healing Vertue of our Dread Sovereigns, in which action he appears as the Soul to the Body; and is seen to maintain his three Nations in Health as well as Peace: as Nature does rule in her humane Empire with three Faculties, for as her Animal, Vi-

The Dedication.

tal, and Natural Faculties are kept up and preserved by their Nerves, Arteries and Veins, by which Mankind shews both his Motion, Sense and Life : So whosoever considers the daily Blessings our three Kingdoms do receive from his Sacred Majesty, must necessarily be convinced, That as the animal Faculties lodge in his Royal Head, which gives that sense to every affair we prosecute, so his Sacred Hands are sweetned with that sacred Salutiferous gift of Healing, which both supports the Body Politick, and keeps up the Denizens and
Sub-

The Dedication.

Subjects thereof in vigor and courage.

And if we can give Faith to the vertues of inanimate Elements and Vegetables, as Stones, Herbs, Plants, and the like, what shall we allow the Living Stones of the Church, our Kings and Queens, its Nursing Fathers and Mothers, where we shall find both their hands most admirably qualified? In whose right Hands are the Nerves and Sinews of the Church and State, which gives them that decent Form, orderly Motion, and admirable Discipline we see them enjoy.
In

The Dedication.

In their Left, we see the life and spirit of the three Nations supported and preserved by their miraculous Gifts of Healing : and as the first establish'd them the Defenders of the Faith, the second confirm'd them the Preservers of their People : The one displaying the Royal Emblems of their sacred Piety and Justice : The other engraving the Remarks of their sovereign Clemency and Charity. The former, making the whole World pay Veneration and Reverence to our English Kings, and their Royal Names : The later, illustrating

The Dedication,

strating with wonder the sacred Riches of their Divine Natures: Their Royal power manifesting their Majesty, and this sovereign Gift of Healing, their higher Rays of Divinity. And as one does administer Order and Peace, which gives life and being to Devotion; so the other brings health and ease, which keeps up Society, and makes Communication flourish in a Nation.

As Nature therefore, the Mistress of Society, does evermore prefer publick before private Good, and Man was born for conversation sake;
so

The Dedication.

So by the stream of Duty, I
have presumed to Elect your
Lordship as the best Patron of
this Treatise, Entituled, The
Royal Gift of Healing.
Where if Congruity makes De-
dication bear correspondence
with Design, I'm sure I am
very happy in my choice, if
Your Lordship will grant me
the freedom of my Election;
Where although I begin the
shew of my Devotion with a
mean Sacrifice, wrought up
by an unskilful hand, yet I
hope your Honor will not mea-
sure my good-will by the value
of the Present, but by the
brightness of your own Good-
ness,

The Dedication.

ness, who are a great Master of Excellent Learning, Religious Life, and Pious Conversation. My Lord, The eminent and well-deserved place your Honor enjoys in the Kings presence, as well as in his Princely and Royal Palace, being Clerk to the Closet of his Sacred Majesty, do's not only place you near your Sovereign, but puts you at his Right hand, by whose clean hands the Royal Gold which is used at our daily Healings, is presented to our Sacred Majesty. And this makes you as great a Judge as Observer of these his wonderful

The Dedication.

ful and miraculous Cures so frequently made good by his Sacred Hands: the which as they have been infinite in number, so ought they to be accounted miraculous in their Nature. Your Lordship hath been a sufficient witness hereof, and can justify the Effects and Events of the same to all the World. But lest I may seem tedious to your Honor, well knowing the minutes of Great Men are Sacred, and not to be invaded by every little Address, I commit the ensuing Discourse it self (whereof I claim nothing to my self but the Faults) to
Your

The Dedication.

*Your Honorable Patronage,
Begging pardon for my pre-
sumption and lapses, humbly
presuming to write my self,*

My Lord,

*Your Lordships most
obedient and faith-
ful Servant,*

John Browne.

The following

are the names of the
persons who have been
admitted to the
membership of the
Society since the
last meeting.

No. 1.

John Smith

James Brown

William Jones

John Doe

To the Reader.

Kind Reader,

IN this I have given thee the first on-set, who might'st otherwise well wonder to see me so suddenly again in Print; (the truth is, I cannot well blame thee) Perhaps thou, like some others, may'st think me vain-glorious; as also suppose that I pretend to know, that I may be publickly known in Writing. But assure thy self, the Vanity of the Writer shall never poison the Nation with his Winter Endeavors, nor give Mankind the trouble of a Fly with any more of his Summer Undertakings.

The Matter hereof, however mean it is, I call it my own. And although others may refresh them,

To the Reader.

themselves with the sweet Flow-
ers of Rhethorick, or please their
fancies with the gaiety of its
smell; or satisfie their humors
with the beautiful Tapestry of
its Figure or make: yet who-
ever shall lend this a few hours
Reading, will find this mean Pro-
duction to be the Issue of an e-
laborate Endeavor. Whercin
although I have shewn my last
Follies to the Worlds diversion,
if my Zeal, or publick Respect
made me so apparently idle, I
hope the Ingenuous will with
better Candor pardon my rash-
ness. And although it cannot be
denyed that I have been as great
a Scribler in Chirurgery, as al-
most any of my Time and Age,
yet I have this as my Guard, I
never yet Writ or Publish'd any
thing, which did not bear my
own Name: Neither was this
ever

To the Reader.

ever purchas'd by the easy terms of Familiarity, but forc'd from me by the strong hand of importunity, or desired by the venerable and just demand of such Nobility as were able to give Life to its intended design, and shelter to the work it self: I being never tickled hereto by the itch of Printing, or puffed up with the publick desire of Ostentation, but readily yielding a generous obeysance to universal conversation, as well as satisfying some Friends, who put me upon this work in my own defence; not miserably attackt, or drawn thereto by the blind guides of Self-interest, and common Fame, the two general Harlots of our present age.

The Truth is, in all my Books which ever yet saw Print, I never had the happiness of Read-

To the Reader.

ing by another Mans Eye; or turning over my Books by another Mans Hand, but without any kind of assistance (but what I purchas'd by no mean endeavour from Authority) of mutual Physical help, or Chyrurgical co-operation; so that this may serve as a Salve to cure the Men of little Thoughts, as touching others. And amongst the rest, they may, if they will give themselves the trouble to Read all the Books I have writ, by the stile of the Penning, as well as the method of the Matter, with ease, see that they all had but one Father, which any honest Man, void of prejudice, may convince himself of, and every one else, but he that wears Spectacles, which are made of contradictory metal.

And

To the Reader.

And since my skill for some late years past, hath been questioned, as touching this Disease, and my Judgment thereof hath met with many uncivil rubb by some of our Profession (altho I cann't say many) my thoughts thereof might well have cool'd, and my resolutions chill'd, had I not with new supply taken up fresh courage to out-brave the spleen and malice of these desperate Opponents. But since I am obliged to give the world some reason for this my so ready appearance again in Print, to make good my former Assertion, *Necesse est ut aliquid hæreat*; and indeed to prevent any longer looking asquint, and lessen the mean Thoughts I have purchas'd, I like a good natur'd Fellow, have taken this task upon me, to demonstrate the Symptomatical

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To the Reader.

tomatical appearances of the *EVIL*, that every Man may see I am not afraid to appear for the Evil Cause, that is, to shew all the apparent Causes of the *Evil* in publick, more fully than hath hitherto been shewn; And since I have taken this publick resolution, I am as ready to defend the same, if I be at any time hereafter forc'd thereto by such Men of our Profession, who must be better satisfied.

And because I would not have this Treatise of the *Evil* march abroad without having its parts first viewed and examined, and see what shape it bears in the World, as well as Figure, that it may not appear monstrous evil, I have presumed the Favour as well as the Honour. to get my Brother Mr. *James Molins*, one of His Majesties

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sties Chyrurgeons, a Man of as great Reason and Judgment, as of Art and Experience to look into, and trace this Discourse all over in its Three Parts, before I designed it should see the Light, whose approbation thereof with the most eminent of the Colledge, and His Majesties Physicians; as also His chief Chyrurgeons, the which they have allowed by their Hands thereto, hath given Reputation enough to its Passport, and is a sufficient Defence against all such who may be so evilly minded to Treat it ill upon the account of the Author only. But lest I may be thought to write with Vinegar instead of Ink, I come now to the subject Matter it self, &c.

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But now to the Matter it self.
When this *Royal Gift of Healing* doth present its self: I hope its Name bearing Majesty in its first Front, continued and maintained by many Ages of Princes, will be Argument enough to bless my Undertaking, and require your calm acceptance.

And as our Blessed Saviour, his Apostles, and good Men in former Ages enjoyed a Healing Vertue, as well as other Divine Qualifications, of Propheſying, caſting out Devils, and the like; all which were transmitted to their Succeſſors: So whoſoever conſiders both the length as well as the ſtrength of their Divine Qualifications, may likewise ſee, that as they abated in their number, ſo they leſſened in their nature and appearance. And ſince

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since I have tract the steps of most Fathers, and shewn the Gifts of the Apostles and Holy Men, I shall begin next with *Edward* the Confessor, the first Undertaker of this great Work in our English Nation, known from the others of his Name by the Sacred Titles of Saint and Confessor. Of whom so much hath already been writ, and that with no sparing Pen of his praise, that I should but appear idle to live long on it. In the Discourse I begin with him as the first Currier of *Struma's*, by Contact or Imposition of Hands. The Design thereof, presents you with the Origination of the Gift of Healing proved, in which are delineated both its definition, and its efficient Cause, Man being allow'd the Instrument, and his Maker the Agent. In it are

To the Reader.

shewn various Cures performed by diversity of Hands, as by the Apostles and good Christians; with the difference between Nature and Miracle, and the frequent use of these Miracles, even to the 600 year of our blessed Saviour, proved and made good by History and Authority.

Where Kings and Queens also, as Nursing Fathers and Mothers, have been always thus qualified with this Sanative Virtue ever since the Confessor, and *England* proved to have evermore kept up the same in the Regal Line, long before any other Prince or Potentate whatever. And although the French King doth Cure by Contact, yet he derived the same from the *English* by Sprig of Right, and he must evermore account our *English* Monarchs the eldest
Brothers

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Brothers thereof, confirmed by History, and made good by example, both which received this salutiferous Gift with their just Rights to the Crown, confirmed and made good to them at their Inaugurations. In this Treatise also you have the Chyrurgeons Duty laid down, who discovers the Disease by examining the same, by whom Certificates of the Sick People are to be taken in, and Tickets delivered out to them. Herein is also shewn a ready method for easing the Diseased of their tedious journeys, and a present remedy of sending them back: He brings them to His Majesty on his Knee, and delivers every sick Person to the Kings Sacred Hand to be Toucht. The next concerned is the Clerk of His Majesties Clofset, and Chaplains, the First presenting the Gold to the King, the other Reading the Ceremonies and Prayers appointed for this purpose; in all which is shewn the great Charity, Piety, Clemency, and Humility of our Dread Sovereign; the
admirable

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admirable effects and wonderful events of His Royal Cure, throughout all Nations, where not only *English, Dutch, Scotch* and *Irish* have reaped Ease and Cure, but *French, Germans*, and all Countreys whatsoever, far and near, have abundantly seen and received the same; and none ever hitherto, I am certain mist thereof, unless their little Faith and Incredulity starved their Merits, or they received His Gracious Hand for curing another Disease, which was not really evermore allowed to be cured by him: And as bright evidences hereof I have presumed to offer, that some have immediately upon the very Touch been cured; Others not so easily quitted from their Swellings, till the favour of a Second repetition thereof Some also losing their Gold, their Diseases have seized them afresh, and no sooner have these obtained a Second Touch, and new Gold, but their Diseases have been seen to vanish, as being afraid of His Majesties Presence; wherein

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wherein also have been cured many without Gold; and this may contradict such who must needs have the King give them Gold as well as his Touch, supposing one invalid without the Gift of both. Others seem also as ready for a Second Change of Gold, as a Second Touch, whereas their First being newly strung upon a White Ribond, may work as well (by their Favour.) The tying the Almighty to set times, and particular days, is also another great fault of those who can by no means be brought to Believe, but at *Good-Friday*, and the like particular seasons, this Healing faculty is of more vigor and efficacy than at any other time, altho performed by the same Hand. As to the giving of Gold, this only shews His Majesties Royal Well-wishes towards the Recovery of those who come thus to be Healed. This Gold being hereat given as a Token of His Sacred Favour, and Pledge of His best desires for them.

In

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In this Treatise also you have the marvelous and miraculous efficacy of the Blood of our late Sacred Martyr King *CHARLES* the First; wherein by strange Examples are discovered this efficacious Virtue of Healing, by many true Devoters of His Great Name, the which, altho stript of its Life, yet not robb'd of its vigor, made good by many, who collected the same in Linnen, and applying thereof to their Scrophulous Swellings, by which they found immediate ease, and present relief. His very Prayers alone miraculously working and effecting the same in the time of His Troubles; and this also made good by eminent Authority.

The Reasons of their Ceremony and their Use, serving only as Prayers, and giving of Thanks for the Sick, and their Recovery; these being nearer akin to the Solemnity, than assistant to the Cure, the bare Hands and Prayers of our Kings effecting the same to a
Miracle

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Miracle ; the which Sanative Gift hath for above 640 years, been confirmed and continued in our English Princely Line, wherein is not so much of their Majesty shewn, as of their Divinity, considering the Liturgy thereat used is Holy ; the Reverence of the Ceremonies performed with all Decency ; he that exerciseth it being thereto call'd by Divine appointment : The Author of the whole Work being the Holy Ghost, and the Gift thence arising : Where God is only Worshipped, His Holy Son Venerated ; The King thus Sacredly Gifted, and His poor and diseased Subjects perfectly cured ; where no difference is made between Peer and Peasant, delicate or deformed, not acted in the dark, but in the face of His People, in His Royal Palace, and places appointed for Divine Worship, in his Masters Temple ; where the Holy Spirit meets His Sacred Hand, and sweetens the same with its Sanative Virtue. In the consummating therefore of
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the whole, you have the variety of Opinions shewn about this Curative method; concluding the same with many Historical Illustrations of strange Cures performed by their Sacred Prayers, Touch, Blood, and the like.

And now alcho this rich lading hath been hitherto hid from the publick view of the curious Eyes of strangers, and never as yet saw the face of Day, till unhappily pusht forward by my mean Pen; I have presumed to offer it as necessary, that this Princely Vail might no longer be kept over our Nations, but that all the World may admire our English Isle, and have the most Venerable and Sacred Thoughts of her Mighty Monarchs, who thus can banish Diseases by their Touch, and heal the Countrey Infirmities by their Sacred Hands. I hope this small labour will get so much kindness in the World as to raise Men of greater parts to polish and refine this Discourse, which appears as it were a *Chaos*, or indigested lump; If its greatness of Cures be not sufficient

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ficient to make it pass current, I hope the certainty of its reality may advance it, having taken what is herein writ from the infallible testimony of mine Eyes, in a great part, the which, altho perhaps they may not be allowed the quickest sight, yet they have several times had the Honour and Advantage of reiterating their speculations, as to these His Majesties Healings. And if he which vieweth a long time, altho his Sight may not be of the best, yet doth commonly see more, than he that looks hastily, be his Eyes never so good: so I who for several years have had the opportunity of seeing, as well as the late Honour of Waiting at these great Solemnities, have certainly seen as much as I write, and can confirm the same with more certainty, altho with less Eloquence. And where you meet other Authorities, you meet their Names in the same line with their own observations; about which also I have been as careful to take the valuable measures of Truth, as the Worth and Quality of the Contributors.

And now kind Reader, if thou dost
detest

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detest Anarchy, and expect to share in the good of this Blessing; acknowledge thy own happy Nation and present Government, where our present Bliss, and English Interests are safely wrapt up in the safety of our Prince, as well as in our Religion; where its Dissenters are daily seen to crumble into Atomes, and its Churches Enemies so cowardized, as not daring to tread any longer on English ground; where the greatest Sects are found shifting themselves under divers marks, ashamed of their own Follies, and frightened by their own inconstancies. Let every Loyal Subject therefore, (for with any of the Canting Tribe, I hope this will never get favour) offer publick Thanks and Prayers for His Majesties Sacred Health and miraculous Preservation, who Cures not only His Subjects, but Preserves also His Three Kingdoms in Peace, Order, and Tranquility; under whom I may presume to conclude, That *England* doth enjoy as many more Benefits and Blessings, than ever *Rome* did suffer Miseries and Calamities under the greatest Tyrant.

THE
THIRD BOOK,

In which are Ten Chapters
contained.

Chap. 1. *This sheweth whether
there be any Gift of Healing.*

Chap. 2. *What this Gift is, when
and how often used.*

Chap. 3. *Whether Diseases cu-
rable or incurable.*

Chap. 4. *How long it hath been in
use.*

Chap. 5. *All Persons cured here-
by without any respect to their
Age, Sex, Temper, or Constitu-
tion.*

Chap. 6. *This shews it a particu-
lar Gift to the Kings of Eng-
land and of France.*

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Chap.

Chap. 7. The manner and form
thereof.

Chap. 8. The Certainty of its
Cure, and its admirable Effects.

Chap. 9. This doth resolve feve-
ral Doubts about the same.

Chap. 10. Several miraculous
Cures performed by His Ma-
jesties Sacred Hand.

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ELENCHUS

Of the things contained in

CHAP. I.

THe Origination of this Method of
Healing proved.

Whether every one may pretend to this
Gift.

Christ the first Author of Healing.

These words explained,

They shall lay their hands on the Sick,
and they shall recover.

Whether Apostles after Christ had this
Gift of Healing.

CHAP. II.

The Definition of this Gift.

Its Origination and Duration proved.

The frequent use thereof.

Gods assisting hand gives perfection to
the Cure.

The efficient cause of Healing.

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rivative from God.

Man the Instrument, God the Agent.

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*Apostles and good Christians allowed to
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This Disease allowed Natural.

*The difference between Nature and Mi-
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CHAP. IV.

*Its long continuance proved in the
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rious considerable Authorities.*

*St. Augustin's miraculous way of Curing,
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of Christ, proved by History, &c.*

*Some Cures wrought in the Church after
the time of Gregory.*

*St. Augustin's, and others Miracles re-
futed.*

*The Dinturnity of Miracles, proved by
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CHAP. V.

*Pious Men enjoyed this Gift of Healing,
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Fallacies, and Cheats, Impostures, Witchcrafts, and calling up lewd Spirits to procure Cures.

If any Miracle wrought, this is to be attributed to the truth of the Church.

CHAP. VI.

Out of divers places of Scripture, Kings and Queens as Nursing Fathers and Mothers, thus qualified.

Divers Gifts given unto Men, but peculiar Gifts to Kings and Queens only.

Of the Gifts of the Kings and Queens of England.

Edward the Confessor, the first Curer of Struma's, or Evil.

The French Kings endued with the same Gift.

The French had this Gift, after the Kings of England.

Our Dread Sovereign doth excel his Predecessors herein.

This Gift given him at his Inauguration.

CHAP. VII.

The Chirurgions duty to examine the Evil, so commonly called, to take Certificates,

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tificates, deliver out Tickets, and make ready for the Healing.

*The Ceremonies thereof laudable,
How the King toucheth, and
How he puts over the Gold.*

*A Recital of the Prayers and Services.
The Piety, Charity, Clemency, and Humility of the King shewn in the Operation.*

CHAP. VIII.

The admirable Effects and Events of His Majesties Cure.

Many strumous people Healed, coming from all parts.

Whether all are cured by His Majesties Sacred Touch.

The reason of such who are not Cured thereby.

Some not Cured by His Majesties first Touch, who upon the second have been perfectly Healed.

Others upon selling or losing their Gold, their Distemper hath seized them afresh.

Those upon his Majesties second Touch have been healed again.

The Touching upon Good-Friday, a foolish belief only that it should have any greater

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greater efficacy than at other Times.
Many Cured without Gold given; this
shewing that Gold is not the great
Ingredient.

A very great folly of some, insisting upon
the Change of His Majesties Gold at
their second Touch.

Some Cured by his late Majesties precious
Blood, having rubb'd their Evil swell-
ings therewith, with either Hand-
kerchiefs, or other Linen distained
with the same.

The imposition of the Gold over the sick
folks Necks, is only as a well-wishing
of Health to the Sick, and does de-
clare His Majesties Royal Charity to
them who come to be Healed.

The Reading the Scriptures used at this
Ceremony, relates to a Benediction
for the Recovery of the Sick who thus
do come to be Healed.

CHAP. IX.

Divers Men of various Opinions as
touching this.

Ill affected Men, and Dissenters, are of
too little Faith to believe this Sanative
Power.

An Elenchus.

The whole Ceremony used for the Recovery of the Sick.

CHAP. X.

This Concludes the whole, with about 70 wonderful and miraculous Cures, performed by His Majesties Sacred Hands.

THE

THE
Royal Gift of Healing.

CHAP. I.

*The Origination of this Healing
Method proved.*

That *England* hath her particular Diseases, as well as any other Country or Nation whatsoever, is so great a Truth, that no considerate Man can deny. And to view those many Distempers which have lately crept into the World (altogether unknown to the Ancients) especially with us in *Europe*; as the *French Pox*, *Scurvy*, *Rickets*, *Struma's*, or *Kings Evil*, Swellings so commonly called, may well put a strange Face upon the Earth: Their proper Reasons and Causes being as yet lock'd up from Humane Understanding. The truth is, whether these do happen by vicissitudes of Things, Sins of the People,
ill

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ill Habits, or worse Constitutions, we cannot so easily satisfy. Sure I am, Sin is as great a procurer of this, as it is of any of the former Diseases; for we daily see it sporting its self slyly under several Disguises to afflict the Sons of Men.

But having in my former Treatises been more large as touching this, I shall presume, with hopes to offer, that there is no Christian so void of Religion and Devotion, as to deny a Gift of Healing: A Truth as clear as the Sun, continued and maintained by a continual Line of Christian Kings and Governors, fed and nourished with the same Christian Milk, which Divine Healing Faculty did arise from the first time of Christianity, having thence been derived from the great God of Heaven and Earth.

Hence may we presume to take a view, and behold the great Monarch implanting Sovereign Dignity on his Earthly Majesty; giving him his Laws, making him his Vicegerent, guarding his Tongue, preserving his Lips, blessing his Hands with this Salutarious Gift, and defending his Body from outward Injuries and private Plottings.

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tings. Thus we read, *Prov. 16. Divination lodgeth in the Kings lips, in Judgment shall not his mouth err*, much less his heart, which is governed and directed by the Almighty; For as the division of Waters, so is the heart of the King in the hand of the Lord. And in another place, where there is plenty of Wisdom, it appears as the health of the Nation, much more in a wise King, as the Foundation and Basis of his People: For we are daily Witnesses of those great and Divine favours which are transmitted from above to his Sacred Majesty, ever denied to his Subjects, as being too High and Holy for their reach and capacity. Thus Nature her self doth by a Chain of Causes carry us up to the acknowledgment of a Deity, by bringing every thinking Man to an Original of every successful Individual by course of Generation.

And as to this great Gift of Healing, peculiarly given to his Gracious Majesties Royal hand, by the reception of the Holy Oyl which at his Inauguration he made use of, and which entitled him the Sovereign of our Nation. Where I shall further satisfy, that
England

England and France, as to their Kings, had the honor of receiving this Holy Oyl with their Sacred Titles, they being generally anointed in three parts, as hath been well noted. As first, on their Heads, to signifie their Glory: Next, on their Breasts, to shew their Sanctity; and then on their Arms, to denote their Power. And from hence did arise the three equalizing Fames given to them, of being Holy, Sacred, and Divine. And from those early days, whose Power and Sanctity was ever given to their Sacred Persons; such Person whosoever should dare to strike upon the Sacred Ground on which they did tread, should lose his hand for this his presumption. And amongst the rest of his Divine Favors bestowed upon him, let this Sanative Faculty amongst all Mankind, be reckoned one, which doth denote both his Right, Title and Merit, and as a second Gift given from Heaven, by those many Thousands cured by him since his happy Restoration; and this acknowledged not only by the Persons themselves who have been thus Cured, but by relation of Physicians and Chirurgions, and others through-
out

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out his universal Realms and Dominions: all which in a great measure doth declare his excellent Charity which sweetens the Gift, as also his Piety and Clemency in granting poor Souls his Sacred and ready Touch.

We come now to prove the Origination of a Healing Faculty, and this is proved out of *Corinth. I. c. 12. v. 8, 9, 10.* *For to one is given by the Spirit the word of Wisdom: To another, the word of Knowledge by the same Spirit: To another Faith by the same Spirit: To another the gift of Healing by the same Spirit: To another the working of Miracles: To another Propheſie: To another the discerning of Spirits: To another divers Gifts of Tongues: To another the interpretation of Tongues.* And this Scripture alone is enough to prove a Gift of Healing.

The Origination of Healing proved.

The next Question which hence will ariſe, is, Whether every one may pretend to this Gift, or whether it be diſtributive to all perſons at all times, and in all places? And this is as readily answer'd as the former: For when our Saviour aſcended up into Heaven, he gave Gifts unto men; as to ſome the Gift of Wiſdom, to ſome the Gift of Know-

Whether every one may pretend to this Gift.

Knowledge, to some Faith, and to others the Gift of Healing, and the like. And as in this no Man can affirm that he enjoys all the above-mentioned Qualities, so cannot any Man say that he is stript of all.

In the first Face therefore of the Primitive Church, as an Orient Gem, or Fulgent Adamant, did this Gift of Healing appear with splendor and admirable Form, so that the Church was perfum'd with its Divine Qualities, where was Wisdom declaring her self amongst the Learned, whil'st others did as readily demonstrate their great Knowledge; some shewing their Faith by their Works, others curing the Sick and the Lame: And whil'st some lent the World the sweetness of their Discourse, others as readily Prophesied of things to come. And thus according to their variety of Gifts, they had diversity of Names given them: some being call'd Apostles, some Doctors, and others Prophets: some excelling in Virtue, others as richly qualified in this Gift of Healing. Thus when poor indigent Souls had sought out Remedy from Physicians in vain, God in his own time sent them ease by the

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the assistance of his Holy Spirit, and made those rebellious Diseases which scorn'd Medicine, and trampled on the best of Remedies compos'd by the wisest Physician and most able Chirurgeon, in a moment yield to Gods command, and retreat at His Majesties Sacred Touch.

And might there any Question arise about the first Physician which cured by Touch, the Answer is very ready: The first and last, the best and greatest Recoverer of all Diseases is our Saviour Christ: For he ascended into Heaven, and gave gifts unto men: He pass'd through *Galilee* and its neighboring Nations, curing those which were oppress'd with evil Spirits, the which he discharged from them by his Virtue, and the Holy Spirit; and not only these, but such as were troubled with the Palsie, Leprosie, Lunacy, &c. Incurable by others, as you may see *Luke 6. and Matth. 6. v. 14, 15, 16.* *When Jesus was come into Peters house, he saw his wifes mother laid sick of a fever; and he touch'd her hand, and the fever left her: and she arose and ministr'd unto them. And when the* even-

Christ the
first Au-
thor of
Healing.

evening was come, they brought him many possessed with devils, and he cast out the evil spirit with his word, and healed all that were sick. And all this done without the help of Pharmacy, or composition of Medicine, for he cured by his own Virtue.

Matth. 19. And he departed from Galilee, and
 & 21. v. 14. came into the coasts beyond Judea beyond

Matth. 21. him, and he healed them: and the blind
 and the lame came to him in the Temple,
 and he healed them. And it came to

Acts 6. 12. pass, when he was in a certain city, behold, a man full of the Leprosie, who seeing Jesus, fell on his face, saying, Lord,

if thou wilt thou canst make me clean; and he put out his hand and touch'd him, saying, I will, be thou clean, and immediately the Leprosie departed from him. All which does declare the brightness and cleanness of our blessed Saviours curing and healing of poor Souls.

Whether Apostles and Religious men had this Gift of Healing.

We next proceed to Apostles and pious Men, where may arise this Question (Whether this Healing Faculty was transmitted to them?) It is without all contradiction that there were twelve which did share therein: But whe-

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whether others arising from them had this Gift conferr'd to them, and so transmitted to their Successors, will thus appear, from their being called into Society with them, *Matth. 10. v. 8.* Thus, *When he called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of diseases. Acts 5. Heal the sick, cleanse the lepers, raise the dead. And that wth gives greater light to this Answer, is, That not only Peter, and Paul, and John, the sons of Zebedee were thus qualified, but the other Apostles also; and by the hands of the Apostles were many signs and wonders done amongst the people. And Mark 6. v. 7. 13. And there came a multitude out of the cities round about unto Jerusalem, bringing sick folk, and they were healed. And he called unto him the twelve, and sent them forth two by two, and gave them power over unclean spirits, and they anointed with oyl many that were sick, and healed them. God Almighty did wonderful works by the hands of Paul at his coming to Ephesus, so that from his Body were brought unto the sick, handkerchiefs, and aprons, and their diseases departed*

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from them, v. 12. And that of *Eub-lins's* Father laying sick of a Fever and Disentery, *Paul* visiting him, Praying with him, and laying his hands on him, he was presently healed; which is evidence enough to convince the transmission of this Gift from our Saviour to his Apostles. They therefore who will presume to put limits to the Almighty's Power, or fix his Favors to particular Seasons, Times, Persons, orders of Men, or diversity of Places, must be allowed so far different from acknowledging a Benevolent Deity, that they do both lessen his Power, and call in question his Authority and Sovereignty.

The Knowledge of Man dies with him, as well as his hours and his age; but this Almighty Gift doth continue to the very last Age of the World, so that we may affirm, That not only the great Apostles, but their Successors, have been sharers in their most excellent Endowments, as well as in their Natures and Constitutions. This attending them as an expanded Pleasure of the Divine Will: for the Almighty's hand is not shortned,
who

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who saith, *He will be with his to the end of the World:* A Lesson too great for any Atheist to deny, and too good to be let slip without a Reverential acknowledgement.

Ec 2 CHAP.

CHAP. II.

*Herein is shewn what this Gift
is, and when, and how often
used.*

OUr first Chapter looks but as the Rigging and Sails of a Ship which we are Lanching into: This gives us the dimensions and its proper uses, where we are to examine, Whether this Disease be naturally curable or incurable, not hitherto fully described: And that we may not keep it too long upon the Sands, we shall find it the Gift of God which makes it sail thus universally throughout the World, Fetching and procuring Health by the Holy Spirit to the Sons of Men, by whose assistance, one Man may as well guide her in her Curative Passage as an hundred.

And as this is a Gift or Grace bestowed on Christians, given to them by the Holy Spirit for the Cure of one or many Diseases, and this by the Imposition

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position of their Hands on them, and Prayers, and Gold put over their Necks, is a great Gift beyond all dispute, and next to a Miracle done by any of the former Apostles. And that this comes from above, I hope no considerate Man will deny: For sinful Man can only call Sin his own. *S. Augustine* joyned to this Gift, Charity, Mercy, Clemency, and Sanctity; these being as the four Pedestals on which this Royal Gift doth fix its proper Basis: It is performed by the Holy Spirit, from whom doth proceed every good and perfect Gift; and this is not given to all Men, nor to all Church-men, for every Man hath his particular Gift allowed him, and Health doth demonstrate the particular nature of Causes arising from the habit and use of the Gift. God Almighty having an Infinite, and Immenſe Goodness in him, not to be drained out by Time, or lessened by the utmost of Age. As therefore in the early Times of the Church this Gift received much Honor; so because we do live in Times which do bear equal weight, and share with the like Diseases; I ought to bring again to life this Divine Gift,

sent by the Almighty to our Sacred Majesty, thus exercised as the last and best Remedy. To him therefore be given the greatest Reverence and Honor, to whom the greatest Veneration is due.

The Definition of this Gift.

We come now to examine the Gift it self, what it is, as also in what times it was first used: And that I may enter the Scene without fear, Truth being my great General, I shall begin its definition which the Apostle makes mention of, *Cor. 12.* which declares both the efficacy and action thereof: For the greatest praise of this Gift consists in the action thereof. Who therefore shall presume to make any further doubt, but acknowledge, that he which hath this admirable Gift in him, may make use thereof at his own will and pleasure, for the Curing of poor Mortals which shall approach his Royal Touch? Sure there is none but inconsiderate Men, which either can or will deny this Healing Faculty, or make any question of it, and that it is as plain as it is Hereditary, is as ready to be assented to. For it is laid down as a general Maxim amongst the most

The frequent use thereof.

most grave Senators, That they which are best gifted, or do excel others either in Art, Wisdom, Knowledge, Oratory, or the like, most excellent Qualifications, these are confirm'd and establish'd upon them as Divine Habits running in their Veins, and excellent Qualifications going along with them throughout the whole course of their lives, and transmitted more or less to their succeeding Generations. And although these may seem strange to the Man less knowing, yet every Ingenuous and considerate Person which hath the rules of Understanding in him, will find, That Wisdom doth lodge in the Kings lips, and that the words of the Wise are as goads and nails fastned by the Masters of Assemblies: In the same manner, he that hath Faith, and is best instructed for the doing and understanding of all things, hath a greater degree of Divinity implanted in him. Heb. 11.v.32, 33. *Thus by faith, the Fathers of old did overcome Kingdoms.* And what shall I say more? for the time would fail me to tell of Gideon, and of Barack, and of Sampson, and of Jephthae, and of David also, and of Samuel and the

Prophets, who through Faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopt the mouths of Lions, &c. Faith, being like Virtue, evermore active: And such as the habit of Humane Body is, such Fruits usually we shall find it yield, either to its excellency or demerit. But as to this Virtue of Healing, and the like sublime Qualifications, as of Prophecying, Gifts of Tongues, examination of Spirits, these do rise much higher than the former; for this puts Man upon the thinking and considering part. Thus when pious and good Men are stirred up by the Divine Spirit, they open Miracles themselves, and puts advantage to the best of Thoughts. Amongst these may I well place this most admirable Healing Gift of our Dread Sovereign, appearing herein as a fixt Star in the midst of his People, or as a greater Light among the lesser, distributing according to his own will and pleasure, of this his Curative Faculty, to his poor miserable and diseased Subjects of all Ages, Sexes, Orders and Degrees whatsoever, by which they are stript from their Diseases, and relieved

Its duration
tion proved,

relieved from their Pangs, and this not palliated or dismiss'd for a while, or done by chance or good fortune, but he cures by deliberate and serious consultation, prepared thereunto by the Almighty Power transmitting his Holy Spirit for the better accomplishment thereof.

They must needs therefore be allowed no good Subjects, who dare deny this Sanative Faculty, which so many thousands have received even to a Miracle. And without doubt amongst the worst of Mankind, it must be allowed an Act of Grace, and a great and pious condescension of his Gracious Majesty thus to give ease and relief to every sick and lame Person, by his Sacred and gracious Touch, wherein and whereby we may see the Almighty revealing many things to his, which are denyed to others; which doth implant a greater Knowledge in them, and yet they do not enjoy all Science, the perfection of the Divinity whereof he reserves to himself: Neither are they ignorant or unknown to him, for were they so, where would be their familiarity with the Holy Spirit, by whom this great work

work is performed : for so oft as they have therewith been concerned, they could foresee many things to come, as conversions of Republicks, ruines of Kingdoms, Death of Nobles, and many other the like Observations.

Gods assisting hand gives perfection to the Cure.

This Healing Faculty is always present with and in the Almighty, his will consenting to his Sovereigns pleasure, and in the prosecution thereof : and this is very useful and profitable, being conducted by a Divine motion or instigation of the Holy Spirit. For the Almighty hath given Mans will its certain limits, and hath circumscribed bounds thereto. But

The efficient cause of Healing.

as touching this Divine Qualification of Healing, whence it cometh, and what the efficient Cause thereof is, whether proceeding from the naked discourse of the words used at the Ceremony, or the Solemnity of the Pious and Religious action, or of any created Virtue arising hence, I shall presume to offer this as a Foundation against all Dispute whatsoever. That

Whether this be in Man, or derivative from God.

no Miracle, howsoever glorious, which we ever saw, read, or heard of, was ever done by an inherent Virtue created in Man alone, not this of

His

Of the Royal Gift of Healing. 19

His Majesties Royal Healing, procuring and affording hereby this Health to the Sick, which we daily see and find they do hereby purchase and enjoy: But there is and must be God Almightyes hand going along with it, for no Mortals Virtue, or Piety, or Power, hath strength or efficacy enough in it to perform this Sovereign sanative Faculty: Nor can the Ceremonies or Vestments any wise effect the same; for as to these, those which were carried to *Paul* (*viz.*) the handkerchiefs and aprons, were only signs and tokens for begetting and confirming the Faith of those who were cured in *Paul's* absence. And for a more clear understanding hereof, this Gift which he received from the Almighty, was not fixed or tyed to his Body, and so much the less dispensable to the sick people which thus came to him for help, or sent to him, and which saw him not: But God wrought these Miracles by his hands, and his hand was the only Instrument by which this great Work was performed, whilst his Maker was the great Agent thereof: Much less could the Ceremonies and Vestments procure this,

this which are put upon it: Gods Hand is the hand of Health, and his Arm wants no strength to perform every kind of Cure beyond humane capacity: The which *Peter* well knew, when he tells us of a Man, *which was lame from his mothers womb*, *Acts 3.* who seeing *Peter* and *John* about going into the Temple, asked an alms; and *Peter* fastning his eyes on him with *John*, said, Look on us: In the name of *Jesus* of Nazareth rise up and walk; and he took him by the right hand and lifted him up, and immediatly his feet and ancle bones received strength, and went into the temple praising God. And although *Peter*, through Gods assistance, did give this great cure to this Cripple, yet primarily he received this Divine Power from above, before any effect could be wrought. And that also is very remarkable, *Acts 9.* when *Peter* did pass through all Quarters, arriving at *Lidda*, where he saw *Aeneas*, who had kept his bed eight years, and was sick of the palsey, and *Peter* said unto him, *Aeneas*, *Jesus Christ* make thee whole, arise, and make thy bed, and he arose immediatly.

God the
Agent,
Man the
Instru-
ment.

This shews the great Gift of the
Al.

Almighty, performed by the lesser instrument Man, even as the Sun is no ways lessened in its Splendor by the light of the Moon, or lesser Stars: For thus Man doth receive this Gift from the Divine Giver, as the Moon and lesser Stars do borrow their light from the Sun: For the Almighty doth display and communicate his Gifts to Mankind, whose Rays are implanted in his mind, clear'd up, and freed from all cloudiness, there to be kept in him as his choicest Treasures and Divine Qualifications. Thus therefore Man must be allowed the Organ and Instrument, God himself the chief Agent and Master of the Operation, Man being his servant, which receives the honor and glory thereof; and by this Divine and Humane conjunction, thus most excellently agreeing together, this most admirable Healing Faculty is thus produced for the benefit, advantage, ease and cure of many thousands of poor, miserable, sick, lame, and distempered people.

CHAP. III.

Whether Diseases Curable or Incurable.

WHat the *Struma* is, or *Kings Evil*, so commonly called from the Kings healing thereof by his Sacred Touch, I have already satisfied in my second Book, wherein is shewn both its Definition, Causes, Presages, &c. For the unravelling this skain, spun out of so many fine threds, in which are found many knots about curing Diseases curable or incurable: We must begin to unty it in its proper place, by examining its Age and Duration. Thus *Paul*, when he cured the Father of *Publius* of a Disentery and Fever, the Cure was admirable, although both the Diseases naturally curable: for a Fever we see, be it never so vexatious, its forc'd to quit its station by true Physick and a right method used. The Disentery also is as readily conquered and by the like means.

Of the Royal Gift of Healing. 23

means. When our Blessed Saviour also cured the Palsie, or the Hemorrhagy: No man can deny but that both these Diseases in themselves are curable, but our Saviour cured these by his own Power, which by others were not to be performed but by proper means, and therefore this ought not to be allowed an ordinary way of Healing.

Hence Christ forbids not the curing of the Sick by the hands of Christian Kings, Princes and Governors, who do follow his Rules by Prayer and Imposition of Hands: For we have read of many Holy and Pious people who have cured Diseases after several manners, and where any thing of a Divine Influence is implanted, what should deny the hand thereof to declare the same? and although this Disease is natural, no question but this Method is supernatural, the which may be made good by Historical Illustrations. For as this *Struma*, or *Kings Evil* Swelling is a popular Disease (bred out of Matter and Blood, sent into the Glandules, and therein making a further bulk according to the Quantity of

Apostles and good Christians allowed in former times to cure Diseases.

of Matter sent thither) and sparing neither Age or Sex, and yet curable if any man considers its nature well ; unless it be suffer'd to run into a great extream, whose Malice bids defiance to all Cure, the time being neglected which might more mildly have given it its dispatch : and since its Curableness or Incurableness consists in its Matter, it must needs truckle to him who hath this Divine Gift of Healing transmitted to him. And as a further advantage to the clearing of this Point, we never see his Sacred Majesty enquiring into the age of the diseased, or the Disease it self, being relative either to youth or old age, Men, Women or Children, rich or poor, all which he cures by his Sacred Hand ; with some Ceremonies and Prayers therewith annexed for the Poor thus waiting on him for their Health and Recovery : The which I have had the Honor of being an eye-witness in the Place and Quality which his Sacred Majesty hath been pleased to confer on me, as one of his Chirurgions attending at this great Solemnity, where I must, with St. *Augustine*, presume to Offer, that this great Gift of his
may

may well compare with a Miracle and we ought to give it the same name, if not allow it the nature thereof, when we shall see so many Diseased People come from all parts of the World, even tired out of their Lives by their Distempers, and perplex'd with troublesome Swellings, thus readily to gain Victory over them, and become sound, and stript from all their enormous Swellings; and this with extraordinary speed, only by the application of his Sacred Hand, and this seen to be done without, and beyond all expectation of the poor People themselves, their Friends or Relations: their Faith being as a great Ingredient to this Composition. All which may well enough come within the Pale of a Miracle, being done beyond our knowledge and the course of Nature.

St. Augustine, Lib. 6. Contr. Faust. cap. 3. doth there thus distinguish between Nature and Miracle in its discrimancy. We commonly call that Nature which is known by its course and custom: On the contrary, when God works or makes any thing beyond this, this properly comes under

The Difference between Nature and Miracle.

the notion of Miracle. Under which last, this Gift of Healing may well take place, whose miraculous Efficacy, although there may be some inequality with it with Miracles, yet the Dignity thereof is to be admired, and the use and benefit thereof being not much unlike, they should bear alike date with us.

Christ tells his Apostles, *That those who believe in him, the works which he did, they shall also do, and greater than those: and whatsoever they shall ask in my Name, that I will do, that the Father may be glorified in the Son.* Amongst the rest of Miracles, may be reckoned the falling back of the Sun, and the standing still of the Moon; both which do declare the Divine Will and Omnipotent Power of the Almighty. But to give sight to the Blind, to make the Lame walk, to give Life to the dead, and cure to the sick of their Diseases, and this only by the Imposition of Hands, is much greater: wherein is shewn a greater Measure of Divinity, which ought to be reckoned amongst the greatest of Miracles.

Rarefaction and Densation of Air,
or

or resolution of the same into drops, by the Prayers of *Moses* and *Elias*, is a thing very great and stupendious: Yet this is no Miracle. To give Health to *Struma's*, to help the Paralytick, and to discharge and banish other Diseases, may not seem strange to a knowing Physician, and to an able Chirurgion, where a curative Method is used according to Art: But to Heal by the Touch, or by Contact, and by Devotion of Prayers, to procure Health to the Sick, and to banish Diseases from poor Mortals without the help of Medicine; and this done immediatly, this ought not to come much beneath a Miracle.

CHAP. IV.

*How long this hath been in use,
and when began to flourish.*

THat the apostles have had this gift bestowed on them, hath already been shewn and made good: And that their Successors have been sharers therein with them, may be cleared as bright as the Sun. For no Age of Christians, by the light of Examples, hath ever been without it, although some Ages hath had it more frequently than others, and the Repetition of its admirable Effects hath frequently evinced and made this good. That we may therefore satisfy all Objections, and prevent Calumny where ever it may meet or offer its self, we shall introduce some Examples of long continuance.

Its long
continu-
ance by
Testimo-
ny of Au-
thorities.

St. *Augustine* writes, That few Miracles hapned in his time, neither were they permitted to last long which so hapned.

happened. Thus he writes, *Lib. de vera Religione, cap. 25.* in these words, *Lest the Soul should evermore hunt after visible things, and Humanity in its search should hereby grow cold therewith, and its novelty.* This is true, that until their hands were put to be Baptized, they never thus received the Holy Spirit: By which they enjoyed these Gifts of Tongues of all Nations, or arrived at the Shadow or Trancision of the Teachers of Christ: By which the Sick were thus healed, the which then happened, and then afterwards ceased. But our curative Gift runs not along in this Stream, and if we look into the Times of St. *Augustine*, we shall find admirable effects gaining strength in the times of the Apostles, even to the Age of *Simeon*, in whose time the Church appeared incorrupt, and as a pure Virgin: and after him, it carried the same vigor to the successors thereof. For as *Eusebius* witnesseth, The Divine Spirits did exercise themselves in his times, and shewed their admirable Virtues and excellent Qualifications, even to the times of *Adrianus*, under *Antoninus* and *Marcus Aurelius*, then Governors; by

which it abundantly appears of what value and esteem this ancient Virtue of Healing was in former Ages. *Irenæus*, who lived a little after *Tertullian*, followed a long time in these Gifts: Thus *Irenæus*, altho a Lad, heard *Polycarpus* in *Asia*: *Polycarpus* also a Disciple of the Evangelist *St. John*, maintained the same Gift of Healing, the which he thus expresses, *Lib. 5. We have heard many Brethren in the Church, having the Gifts of Propheſie, and of Healing, and of Speaking univerſal Tongues by the Spirit, producing and bringing many things to view, obscured and hid from former Ages, for uſe and explaining the Myſteries of God according to the participation of the ſame Spirit; as alſo Lib. 2. cap. 58. Some of theſe having in them the Knowledge of things to come, and of Viſions, and of Prophe-tick Sayings; and others of curing the Sick and Lame of their Diſeaſes, by laying their Hands on them, and ſo recovering them.*

Its numberleſs to tell the Gifts of theſe from God throughout the World, done in the Name of Jeſus Chriſt, not by Invocation of evil Spirits, or Inchantment, or black and dark

dark Curiosity, but by pure, clear, and clean Prayers made to him, who directs us in every thing. and gives a Blessing and Success to this Undertaking of his own Anointed, which have been obtained above 600 years; all which may be made good by the clearest light imaginable, and shall more fully shew it self in its proper place.

When *Origen* saw all these Divine and admirable Gifts perpetuated and continued in the Church, and that as clear as the brightest Light, the Eyes of all People being open to see and vindicate the Truth thereof, against any Opponent whatsoever, he thus replies thereupon: "These Miracles, "(saith he) are to be examined by certain rules of Judgment, lest they "bring Damnation unto men, or correction to their manners: That we "may distinguish between those done "by the help of Satan, from those "which are performed by a pure and "pious mind, adorned with the Divine Spirit; some may enter and "offer here, that in the Bloody times "of the Church, when it laid under "Persecution for near 300 years, all
" these

“these Gifts or most of them continu-
 “ed in vigor, but when it once aba-
 “ted of its Flame and Troubles, it lost
 “of its power and efficacy, and be-
 “came more sparing in its appearance
 “to mankind. It would be an infi-
 nite, as well as troublesom task, to
 bring all things into number, omitting
 St. *Athanasius*, who lived in the time
 of the *Nicene Council*, and one of
 the same Judgment, where he num-
 bers *Basilus*, *Lib. 6. de Spiritu Sancto*,
 where he writes the Gifts of the Holy
 Spirit to be, Delight, Joy, Peace,
 Goodness, Prudence, Wisdom, Coun-
 sel, the Gift of Healing, &c. But
 who is more curious in the search
 thereof than St. *Basil*? And if any will
 still doubt of these Gifts, and of their
 perspicuousness, he is to be brought
 into a mean; and if credit therefore
 cannot be given to St. *Augustine*, or
 St. *Basil*, both evermore accounted
 good and pious Men; or to *Origine*
 or *Tertullian*, who were ever esteemed
 men of great Learning; nor to *Ire-
 naeus*, or others of his Faith and Be-
 lief, the Faith of all History must pe-
 rish. And if we cannot lend our cre-
 dence to these worthy Church-men, in
 whose

whose times these great Miracles were wrought, we may as well slacken and tie up our Faith to any other thing whatsoever. I know, and do expect that this Assertion will not go off smoothly, or pass by the blasts of the Envious without a Reprimand, but must take as much contradiction as their pleasures shall think best to put upon it; yet in this I shall think myself happy, that I have a Cure for their evil Breaths, when I shall offer no Authority but such as hath ever more been accounted faithful and praise-worthy in their Generations. And in order thereunto, I would willingly know, who ever was a more Luculent Author than *Divus Hieronimus*, or a more happy witness than blest St. *Augustine*? who more happy in their times for Prediction of admirable effects of theirs and their former times? all their Books being filled with Wise Sayings, and cherished with Worthy Examples; neither could any thing lie hid in the dark, which ever arrived at the light of their Writings.

Kind Reader, What hath thus been produced by Example, shews that it must

must be a Holy and good Man, which is to perform this Cure, which is not to be performed without a Divine Pleasure.

Quest. But a Question may also arise: *Whether our Sacred Majesty did consult his Physicians, before he applyed his Hands to the Sick, and did take their Opinions about the same?*

Answ, In Answer whereunto, There was no need hereof, since the great Physician of Heaven and Earth being herein Invoked, and the Holy Jesus joyned therewith; to both which the Holy Spirit being interposed, what should or could hinder this Divine efficacy of a Sanative Faculty?

Quest. Some also will start another Question, which is: *Whether His Majesty doth Cure that by his Gracious Touch, which hath baffled both Physicians and Chirurgions in their Undertakings, and hereby sending health to the Sick, which Art and Skill could never arrive at or procure?*

Answ. And in Answer to this, St. *Hilaries* Ora-

Oration shall be sufficient, where he saith, *God working with him, he performs both great and small Cures by his Servants, and by his or their Faith and Prayers to the Son of God, they do receive the same, who tells them, Whatsoever they shall ask in his Name, shall be given unto them.* A blind Woman being brought to this St. *Hillary*, who had a long time laid under this miserable condition, even till she had spent her whole stock on Physicians and Chirurgions: He tells her, *If that which she had thus consumed had been given to the poor, Jesus the true Physician would have made her well.* She still earnestly begging and entreating his mercy, he spit on her Eyes, and presently she became whole. And the more and greater Faith is given to this Sanative Power arising from the Holy Spirit, the greater Efficacy and Virtue it carries with it. Thus much of *Hieronimus* the great Man writ of *Antoninus* and *Hillarion*, who arrived near at his Age; for he lived about 78 or 79 years, as *Prosper* testifies in his Chronicle. St. *Augustine* out-lived him much about that time, being as witnesses of his great praise:
for

for should we enquire into his Conversation, we shall find his Authority much esteemed as to its verity, whose Judgment was sharp, whose Wit acute and subtile, even to a Miracle, both in the knowledge and events of admirable Effects: No man need be ashamed in following so good a General, who hath been so curious a Searcher into this matter which I have presumed to discourse of. Another sort of People there are, who put us upon answering a fourth Question.

Quest. Wherefore are not those Miracles which have been performed by the Preachers and Pious Men of former times still continued?

Ans. The Answer for such is ready and easie: It was necessary the World should be taught Credence, that it might be brought into a state of Belief, into which every one ought to enquire for Beliefs sake, for there are many Miracles done attested by them; amongst which is that reckoned as one, Of Christs ascension into Heaven with the same Flesh, as he did arise; And this is beyond all denial; and this

this was done, that it might be believed it was done: and they who did give a more lively Faith thereto, had a greater share of Light thereof given to them? St. *Augustine* is seen to mention this egregious Miracle in several places, and particularly in his Book of Retractions, cap. 4. & De Unitate Eccles. cap. 16. where he thus expresseth it: *Throughout the whole World where our Communion went, there were such and so many admirable Gifts of Healing delivered and revealed to the sick; where amongst the rest is reckoned the blind Man of Millain, who for many years together had lost his sight, and then again recovered the same. But we leave Italy and come to Africa; and here at Carthage, amongst many other Histories, I shall set down that of St. Augustine, which he mentioneth of a Religious and innocent Woman, who having a Cancer in her Breast not curable by Medicine, and so judged to be taken off by Hippocrates his Rule; and she being here at much concern'd, she threw her self wholly into the Hands of her Maker, as her last and best Physician: This Woman being admonish'd in her sleep*
to

to come to the Penticost, as the custom of that Country was, to be Baptiz'd; and being there Baptized, signifying the same by the sign of the Cross, she recovered her health: Some while after, the Physician who pronounced her Incurable, meeting her in so good condition, and being desirous to know how she conquer'd this her terrible Distemper, the which he supposed would have speedily rob'd her of her Life; she telling him her method she made use of, giving thanks for her happy success, he rather contemns the same, than joyns in thanks for her great Recovery: such being the Pride and Opinions of some ill Men, that although they see some things done before their Eyes, they have scarce Faith enough to believe them, or Civility sufficient to acknowledge them: Not declaring with *St. Augustine*, That the Almighty is more glorified hereby, by shewing his wonderful and miraculous Methods to the Sons of men. I should be too tedious and voluminous, should I reckon up these Histories of *St. Augustine*, relating to these strange and wonderful ways of Cure: those of *Bassus* of *Hippomenes*; of the young

young Man grieved with the Palfie; of *Paulus* and *Palladia*, who both were troubled with a Trembling over all their parts. And that he might not seem erroneous herein in his Histories, he gives every of them their proper names, and proper places: And hence this Holy Father concludes, That out of so many accidents, many Miracles have been performed by the Almighty, by and through such Instruments as he shall please to appoint, and when he pleaseth: That a more ready congratulation may be given to the Almighty, he adviseth, That those who have thus received their health, should let the World see what great things he hath done for them, and to record the same, that future Ages may behold and admire his Wisdom and Goodness to poor Mortals. Let us therefore, Christians, who do live under the best of Princes, and in the perfect Light of his Wonders, yield Praise, Thanks, and due Obedience to him for the same; and not with the ingrateful Man, think and suppose these things Fictitious. For who can be so blind, seeing these things daily done and made good, as to deny the truth

St. Augu-
stines way
of Curing
declared
by Possi-
doneus.

truth thereof, but should rather, according to St. *Augustines* example, triumph in these Works done in *England*, the which ought rather to be registered than forgotten: That succeeding Generations may behold the Examples of the wonderful Cures which hath been performed before their days, by the Sacred Hand of our Blessed Sovereigns. *Possidoneus* in *Vit. August. cap. 18. 29, 30.* thus writes of St. *Augustine*, That when he was afflicted with his last distemper, there came a Woman with a sick Man to him, and desired that he would touch him that he might be cured: He being told in his sleep, That if he went to St. *Augustine* the Bishop, and he laid his hands upon him, he should be relieved of his Disease. Upon his coming to St. *Augustine*, he tells him, If he would please to touch him he should be whole: St. *Augustine*, it is said, laying his hands on him, he went home sound and cured of his Disease. And *Possidoneus* writes this as one of St. *Augustines* great Miracles: He dyed the fifteenth of *September, Anno Christi 430.* but left this Gift of Healing behind him; for we shall find, after his time,

Of the Royal Gift of Healing. 41

time, this still flourished and encreased; for from his time even to *Justinus* the old Emperor, that is to say, to the five hundred and eighteenth year of our Saviour, it ran in the same stream near eighty years; in which many and wonderful Gifts of Healing were exercised, as History doth fully satisfie; and so continued even to the seventh Age, that is, the Six hundred and tenth year of Christ, even to the Council of *Nice*. We shall not trouble you with any other methods and by-ways used for Cures, taken up in these days by evil Spirits, or unclean Pseudomungers; rather naming the Virtues and Divine Gifts of Pious and Holy Men. And that this Virtue hath been transmitted through all Ages of the World, not only *Africa* bears witness, but our *Asia*, called *Europe*, can testifieth the same. And as the Meridian and Orient times were illustrated by these Gifts bestowed on the servants of God above 670 years and upwards, so also our Occidental times do receive the same by the Septentrional Light. And our *Britain* can as well speak of this, as any Age or Country whatsoever: for out of *Pro-*
G g *spens*

Frequen-
cy of Mi-
racles to
the 518
and 603
year of
Christ,
proved by
History.
*vid. Nook-
et.*

Germanus his Authority it appears, that
Germanus the Bishop of *Auxerre* was
 sent into *Britain* from *Celestine*. *Con-*
stantinus saith, that this *Germanus* and
Lupus Bishops of *Trois* (seeing all wea-
 therfall to willing minds) were both
 Men of such Learning and Holy Lives,
 that a grave Father of their Time,
 called *Lupus*, the Father of Fathers,
 and the Bishop of Bishops, and yet
 but a Second to *Germanus* the Prin-
 cipal, much resembling *Paul* and *Bar-*
nabas. They being sent as two Le-
 gates into *Britain*, as the Chief and
 Principal of the rest; these by their
 great Learning and Virtue did sweet-
 en a great part of the Country with
 their Doctrine, and confirmed the Or-
 thodox Faith, and made many of the
Pelagians, whose Religion, or rather
 way of Worship, w^{ch} they had former-
 ly used, to revolt from that which they
 had formerly taken up; and reclaimed
 the Erronious Preaching in Fields and
 High-ways; and as the Kings presence
 did make a Court, so theirs did make
 a Church. For at this time *Pelagius*,
 which was a *Brittain*, and had secured
 many Disciples to himself which came
 out thence, and infected the People
 with

with the *Pelagian* Heresie, did begin to lessen both in his number and reputation. For God Almighty, as it were by a wonderful *Compendium*, did confirm the Catholick Faith, by shewing a Miracle performed by a Man of the Tribunative Power, who coming into Church with his Wife, and having his Daughter blind for about ten years, they carryed her to the Priests, where they joyned in Prayers with her Parents for her Recovery (whilst on the contrary the *Pelagians* waiting to see the success) *Germanus* after having invoked the Holy Trinity, the Daughter immediatly was seen cured in the publick view of all the By-standers.

Constantius remembers, that in the last Legation of this *Germanus* coming into this Isle, that *Elephas* a great Man hapned in his way, and plac'd his Son, who although in the flower of his Age, had his Members withered, his Knee contracted, and could not walk by reason of this contracted dryness which hapned in his Ham: this *Germanus* made him presently to set down, and did extend the contracted parts, and gave him a speedy-cure, so

that his dryness received moisture, and the Nerves regained their proper functions: The Son return'd to his Father, the People hereat were all amazed, and the Catholick Faith by this means grew very firm and stable in the Breasts of all Men. This Gift of *Germanus*, as I have said, was founded on the Orthodox Faith, which both easily and readily did confound its Enemies the *Pelagians*. This *Pelagius* also as he was a *Britain* by birth, was by some called *Morgan*; and every Man, as Dr. *Fuller* writes in his Ecclesiastical History, is born a *Pelagian*, naturally proud of his Power, and needs little Art to make him think well of himself, and *Britain* only bred him, and he himself begot and bred his Heresie; and in this, our Island is as happy as unfortunate, for as it bred him it opposed his Errors; even as the best Father may have an unhappy Child, who by the fore-sight of his Sons extravagancy may quit him from his favor, and so give no countenance to his evil Courses. And that which is almost as great a Miracle, is that one relates of him, The same day that *Pelagius* was born in *Britain*, St. *Augustine* was born
in

Of the Royal Gift of Healing.

45

in *Africk*: The Almighty sending both the Poison and the *Alexapharmick* together into the World, in one and the same hour or day.

I shall not presume to appear so curious, as to look into the course of Gods thus confirming his Truth with such Seals and Miracles done in the Church; we ought rather to consult the Scriptures, which are the proper Fountains of Truth.

But to pretermit many Authorities with which I could easily swell up this Discourse, I proceed to the time of *Gregory the Great*, who writes, That he saw Holy Men working Miracles by many Virtues, as cleansing the Lepers, casting out Devils, healing the Sick by touching them, and Prophefying by the Spirit of Prophefie: and he brings *John* to the example of some of these; one of which, was the blind Man which he cured; another was one born Lame and Dumb at *Constantinople*; yet all Ages of the Church did not receive the purity of the Scriptures, nor charity of Learned Men. Whence I cannot be so readily brought

Some Cures wrought in the Church, and after the time of *Gregory*.

to believe, but rather demur to their sayings, and the frequent miraculous Performances which are said to be done by *St. Augustine* and his Companions, of which both *Gregory* and *Beda* makes mention; neither can I believe all the Miracles said to be done by him, but shall rather joyn in Opinion with *Dr. Fuller*, who saith, That he who believes all which *St. Augustine* and his Companions are said to have done, had need to have a hard Plate in his Front that reports it, and he a soft place in his Head which believes it: Many Miracles said to be done by him, being rather but lightly to be touch'd, lest by long handling they come to be crush'd, and so vanish either into Smoak or Vapor. Let King *Edward* the Single and Famous be our English Hero, and the Glory of Miracles about this time of the Church, be alone had in Veneration, of whom I shall more enlarge in its proper place.

[Its Anti-]
quity pro-
ved by au-
thority of
the An-
cients and
Moderns.

Here *St. Malachias*, the Bishop of *Armach*, of whom *St. Bernard* writes in his life-time, is said to perform many Miracles, the which he acted not
ac-

according to the form and method of former times: For if we read him aright, we shall find, he neither wanted Prophecie or Revelation, nor the Gift of Healing, nor changing of Minds, nor raising the Dead. And St. Bernard doth place him before his Companions, for he is said, in one day the Diocels of *Constantinianus*, to cure eleven which were Blind, and ten Lame Creatures. And if *Antoninus* may be believ'd, the true Witness of these Times, the Miracles of the Fourteenth Age of St. Bernard, and St. *Katharine* of *Senens* there Recorded, are plainly said to be incredible: Let their Faith be according to their Authors. As to the main thereof, this I can affirm, as all the Miracles said to be done by them may in no means be allowed false, but somewhat of Truth may go along with them, yet what part thereof which is so, is so intermix'd with falshood, that it is no easie matter to distinguish between them: And as I shall not much pin my Faith upon their Miracles, so will I not detract from the Virtue of Gods Servants, or rather the Finger of God working by them.

All Ages have had their false and seducing Lights of Faith in them, by which we have seen the infinite shapes of Vizards, Prodigies, and Romantick Stories most excellently delineated; all which were designed to cheat the foolish, and to bring the illiterate into the ready Knowledge and Worship of unknown Gods. Hence had our manifold Idolatry its first Birth and Beginning: hence followed the Worshipping of Idols, Invoking of dead Souls, Adoration of Statues, sending Indulgences from their dead Caves, and the like unheard of Fallacies. Hath not *England* its miraculous way of Healing, and in this do we meet any of these Figments go along with it, or concern'd with any part thereof? Doth not *St. Augustine* himself say, That all Saints have not this Sanative Power given them, nor all the Gifts of Divination, more than the Gift of Propheying, and the like. *St. Chrysostome* doth shew some signs hereof, and answers the Question when he saith, Signs are made that Men hereby might be brought to believe: and he further enquires, Why in the times
of

of the Apostles these signs were made, and not in his time; he resolves this likewise, when he saith, By how much the more certain and necessary these things are, the less Faith they do carry with them; and by how much the Argument is the more certainly demonstrated, by so much the value of its Faith is detracted: therefore Signs in presence are not to be done. And this for certain we may aver, that all Miracles are not fully ceased, as may be proved both by Ancient and Modern Authority: For *Centur. 4. Lib. 2. Cap. 3.* This is not to be past with silence, saith *Magdeburgensis*, that the Apostles did affirm the Gifts of external Miracles, should reach all Ages: for without doubt, amongst the rest these would foreshew the Evangelical Doctrines being confirmed: But they do not mention this Healing Faculty amongst the rest of their Ministerial Functions: *I exhort therefore, that supplications, prayers, intercessions, and giving of thanks be made for all men, for Kings, and all that are in authority, &c. 1 Tim. 13.* But Paul was the first which first taught this great Art
of

of Healing, as you may see, 1 Cor. 12. *which was not distributed to all alike, for all have not this given to them.* Thus much thereof from Ecclesiastical Histories: it is most probable this still doth continue amongst us, yet it is not allowed as a Miracle, nor brought into the same Number, nor Species, nor Dignity: It is a great Gift, and no vulgar one, not proper to all sorts of Men; not to those of the Church, although otherwise gifted; But is a Gift confirmed on Christian Kings, whose Patrimonial Virtue of Sanative Power doth run in the Royal Line, who do peaceably possess the same to them and their Heirs, holding the same of the Almighty in chief; and this may not much come beneath an External Miracle, the Church calls it. The inward being allowed the Spiritual Miracles, and these are performed in all places, and at all times, by Administring of the Word, the Prayers of Holy Men, by the virtue of our Blessed Saviour, and this dispensed by the Holy Spirit; amongst which are reckoned the raising from the Dead, the keeping
up

Of the Royal Gift of Healing.

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up the Church against the Devil and all his machinations, and all those its evil Agents, who make it their business to create rents in the same, and rob it of its pristine Vigor and Excellency.

CHAP.

CHAP. V.

*In this is shewn the Universality
of its Cure, without any re-
spect either to Age, Sex, Temper,
or Constitution.*

Hitherto hath our Discourse kept company with its Witnesses, which hath plentifully declared its long continuance; and this attested as well by the light of Examples, as by the fulness of Reasons, to take off all Calumny that dare interpose upon this Sovereign and Royal Gift. This Gift and its use evermore keeping time together, and are neither to be disjoyned or discloded by time or place; If therefore we would defend the Truth thereof, we ought to consider the Qualities of the Persons thus gifted, what kind of Men they are, how well Qualified, with what Holiness endowed, with what Faith exercised, with what Manners instituted, with what

what Religion polished, with what Dignity adorned, and with what excellent Virtues cherished? all which do declare the ascent of their Honor; being as so many steps to their height of perfection, every of which do center in the search of the Cause by which they do arrive at this Sanative Faculty. Its credible also that Ethnicks, and Antichrist, and with him Antichristians and Hereticks, and ill Christians, sometimes have been seen making Signs and Prodigious things. But such as do the same in the light, and in the view of the Church, must needs be of the number of the Faithful, being in the order of pious Men, and such as do observe Religion in its true order and decency. And *Gregory* doth affirm this as a reason of the same, when he saith, Every fair work doth adorn the House of God: And then he adds, We have seen Holy men doing great and wonderful Things, as cleansing the Lepers, casting out Devils, curing the Sick and Lame by the Touch, and the like. These sometimes being shewn and done by persons of another rank, *Matth. 7.* who shall in Christs name be said to cast out evil Spirits,

Spirits; and yet keep the same Spirit within themselves: And this *Gregory* justifies when he saith, Many come, and say they do work Miracles in Christs Name, many in the name of Antichrist; and of these Tribes are many false Prophets, and many workers in the Dark, who dare not venture at the light of the Sun their miraculous proceedings.

Fallacies
& cheats,
imposters
& witch-
crafts, fil-
ling up
evil Spi-
rits to
procure
Cures.

And as we allow all Pagans, Infidels and Atheists, to be out of the pale of our Church, so we shall find both clean and unclean Spirits in it. And whatsoever this black kind of pretended Cures may do, I am sure whatsoever is thus done, is completed by the Devil their Tutor: Of this kind was the Magick of the Gentiles, writ by *St. Augustine*. And without all doubt, This Master of Black Art interposing with these his Pupils, can work wonderful things. *Suetonius* is not to be contemned, who declares, That *Vespasian* the Emperor did restore sight to the Blind man of *Alexandria*, and made the Lame walk. But *Cornelius Tacitus* with more truth denies the Position; for this Cure was procured
by

by ill method, affirming, That those Diseases which are in their own Nature curable, do require and deserve less of Diabolical Art to assist them. This *Evil* named by *Tertullian*, was a Disease wholly generated from the Evil Spirit, the which falling in one of his Eyes, and into one of his Feet, did hinder the use of his Members; and therefore the means which hurt him, was found to be the best Remedy to cure him.

Satan is a wonderful Artist, and a great Professor of admirable Operations: The same may be said of Antichrist and his followers, all which are not to be reckoned in the same day with the sublime gifts of good Men. Magicians and Antichristians do work much after one and the same method, but neither of them after the good Rules of pious and good Christians. For as *St. Augustine* writes, Magicians do work Miracles one way, good Men another way; ill Men only by Demoniack Contract, good Men by publick Justice, evil Men under the resemblance of the same. Ill men do work Miracles in the sanctity of the Church, not in the sanctity of the Person, for confirming

If any
Miracle
wrought,
this to be
attributed
to the
Church,

firming and establishing of his Faith: The which also is imitated by the worst sort of Men, but in another form and manner. *Gregory* tells us, That Corporal Miracles do sometimes shew Sanctity, not make it, but Spiritual Gifts wrought in the Mind, do not shew the Virtue of Life, but do form it: But this is scarce the property of any Saint. And St. *Augustine* doth give a very good reason for the same, when he saith, These Miracles are not given to all Holy men: Nor are the infirm to be deceived, for in these acts are greater good things shewn, than in the works of Justice, to which Eternal Life is compared. *Peter* the Apostle raised the Dead, *Simon Magus* did many Wonders which were beyond many Christians power and skill to arrive at or attain. But whence had they this? Their names were writ in Heaven. In Miracles the curiosity of the Eye is desired, but this is not from the Father. The true Rule therefore of Miracles is this, If God gives the power of doing good to any one, let him prosecute the same and prosper in the action. These being given according to the will which can and will do
what

what he pleaseth : In former times we have shewed that this Gift was bestowed on Pious and Religious Men, of which sort in those times were great plenty to be found. But our succeeding Ages have much lessened in the number thereof: For in our days, uot only paucity of People are thus gifted, but the Gift it self is celebrated and known of use by its effects by very few; and those which are seen thus to enjoy them are the Heads of the Church, and the chief Rulers of Nations and People; as Kings, Princes, and Governors.

H h

CHAP.

CHAP. VI.

Whether Kings and Queens of England, as Nursing Fathers and Mothers were thus particularly qualified with this Gift of Healing? and whether the French King doth cure by Stroaking the Evil, as well as our Kings of England?

KING *Ptolomy* asking the Question of his Wise Interpreter, In what occasions a King should chiefly exercise himself? The Answer was thus given: To know those things which formerly have been done; to read Books of those matters which daily do offer themselves; and to enquire after those things which do most conduce to a Kingdoms Preservation: All which three do most happily center in this Gracious and Salutiferous Operation. For here may we see his Majesty exercising his Royal Hand by per-

performing what hath been done by His Royal Predecessors: At which Solemnity are read divers Prayers which call down a Blessing on his Sacred Touch; and that nothing can conduce more to a Kingdoms Preservation, than the free Gift of this benign Charity by which they are kept in Health, no man of sense can or will dispute or disprove. Our Discourse hath hitherto satisfied us of several Gifts given to diversity of Men, some of which have been allowed more extraordinary than others, yet all found useful to Mankind; and how these have been performed, we have cleared by Historical Illustrations. And because every Age, Sex or Orders of Men have had in them somewhat more excelling Faculties than others, these Gifts being given according to the Divine Will and Pleasure of the Almighty: Thus we see our calling, *Cor. 1. 1. whereof not many wise after the flesh, not many mighty, not many nobles are called.* And that this Gift is given to Kings, as Sons of the Church, and to Queens as Daughters thereof, is shewn by *Isaiab, Isa. 60. 16. Thou shalt suck the milk of the Gentiles,*

and shalt suck the breasts of Kings: and
 Isa. 49. 23. Kings shall be their nursing
 Fathers, and Queens their nursing Mo-
 thers. Out of every part of the Earth,
 God will take some of his People
 particularly to himself, and will set up
 his Standard amongst them, by which
 they shall declare the Power of the
 Almighty, which doth bestow this
 admirable Gift on them. And this
 Prophet doth extend the same to
 Islands and to Kingdoms, when he
 saith, *Bring the Islands unto me, and*
let the Nations tend from afar off: As
 the Poet hath it, *Divisos Orbe Britan-*
nos. And since there is nothing more
 apparent since the opening of the
 Church, than that it is adorned with
 many noble and excellent Ornaments,
 sure I am, where Kings and Queens are
 planted as its Heads, it must far excel
 all other Churches which are destitute
 of their Royal Presence. That there-
 fore which happens in the whole Fi-
 gure of the Body, although it hath
 most delicate Hands and Feet, and had
 therewith joyned the goodliness and
 beauty of many other parts, yet un-
 less the Face, Eyes, Mouth, and other
 parts, did carry the like symmitry and
 pro-

proportion of parts therewith; these would but deform the whole, and lessen the beauty and esteem of the rest.

The same use may be made of the Christian Church, if some of its Denizens be endowed with this or that extraordinary Gift, or furnished with more Virtue or Grace, or greater Gifts from the Almighty, who should by the same appear as greater Lights, and more eminent amongst the smaller and lesser Lights thereof; unless these Men who are thus supereminently gifted and qualified, do declare and present the same to view by a more strict and exact way of living, they do only make way for the lesser Lights to out-shine them. This enters the Discourse by the by, that all Men might understand, that out of this heap of Celestial Graces, the Almighty doth bestow the best and richest Mercies and Plenty of Divine Gifts upon his Principal Men and Primary Women; viz. To Kings and Queens he transmits the same, whose Persons are Sacred with him. Thus on *Joshua* he bestowed Fortitude and Courage; Meekness

Many
Gifts gi-
ven to
Men.

Peculiar
Gifts to
Kings and
Queens.

he gave to *Moses*; an Heroick Spirit to *Deborah*; Magnitude and magnanimity for a time to *Saul*; to *David* a heart according to his own heart; Judgment to King *Solomon* his Son: To the chief Elders also he gave divers Gifts; and out of his plentiful stock of favors, he did distribute variety of Gifts to diversity of Men.

Thus to *Constantinus* he gave the Gift of proclaiming the first of the Evangelick Emperors, commanded by him to his Successors: To *Theodosius* he gave power to entrench and environ Religion, as with a quick Hedge, made and confirmed by a knot of Politick Law, which had heretofore been shaken with the various Storms and troublesom Tempests of Heresies. To Christian Kings, and Princes, and Queens, he hath given this Sanative Faculty, by which both their and their Subjects Faith might the better be confirmed, and be more gloriously commended to succeeding Generations; But every one hath his proper Gift and Talent allowed and afforded him, and some have more than others thereof; and some of these are more particularly attributed to particular Persons and Places.

Places. Thus our Kings of *England*, and the *French* Kings, do only Cure the *Struma* or *Evil*, denyed to all other Kings, Princes, Potentates, and Emperors whatsoever. *Guido* tells us, That the French King in his time cured this by his Touch only, some Divine Virtue going along therewith; he lived in the time 1348. under the Bishop *Clement* the Sixth. But our *English* Histories do procure a better memory he eof, and do give it a longer Being and Continuance with us, the which both the *French*, *Italians*, and others, have already declared. And *John Tagnultius* writes also in his Chirurgick Institutions, That the most Christian King, endowed with this Divine Gift, doth cure many Scrophulous Tumors by his Touch only. And further he saith, That King *Edward* also, as Histories do report, did by his Touch cure the same, some Prayers and Hymns being used and recited thereat: This *Tagnultius* was a *French* Man: an *Italian* doth also acknowledge the same. *Laurentius* also reports, That when *Francis* the first King of *France* was kept Prisoner in *Spain*, notwithstanding his Exile, he
daily

The Third Book.

daily cured multitudes of poor people of this Disease, according to this Epigram made of him,

*Hispanos inter sanat Rex Charadas
estque.*

*Captivus superis gratus, ut ante
fuit.*

The whole Medicinal Virtue not being affixt to his prosperity but to his person, this continuing with him his whole Life.

And this we must affirm for our *British* Glory (where every good Country-man ought to contribute towards the Reputation of his Native Soil) that by how much the Faith of Christ was taken sooner into the World by *Britains*, than it was by the *French*; by so much in all likelihood, this gift of Healing had its more early appearance in *England* than it had in *France*. For *Britains* were converted to the Faith, made good by *Gelda*, in the time of *Joseph* of *Arimathea*, and in the time of King *Lucius*, and *Elutherius* the Arch-Bishop, who writ in the Year 167. Ye have received of late, through Gods mercies, in the Kingdom of *Britain*,

tain, the Law and the Faith of Christ; ye have with you within your Realm, both parts of the Scriptures; and according to the Prophet which was a King: O God give Judgment unto the King, and Righteousness unto the Kings Son. And Tertullian further saith, Those places of the Britains to which the Romans could not approach, were subject unto Christ, although it is not certain who first Preached the Gospel to them, nor whether they were Greeks or Latines. The first of the French Kings was Clodoveus, who lived in the Three hundredth year and upwards after Christ, as appears by the Faith of Worthy History: Its very probable, that our Kings in the earlier times of the Church, did receive these great and wonderful Gifts from God himself, and did exercise the same in their Dominions: and it was then an old saying, *That the Kingdom of England was the Kingdom of God.*

The French Kings (whose whole The
Provinces were evermore subject to the French
Jurisdiction of our Kings of England) King had
did only borrow this Sanative and Sa- this Gift
lutiferous Faculty from the Primitive English,
Power

Power of our English Kings, under whose Government most of the French Provinces were once subjected. For it appears by uncontrollable Arguments and Evidences, that both the Crowns of *England* and of *France* have for many years been invested with this Miraculous Gift : so that our English Kings are the eldest Brothers thereof, and had this in its first possession : For if *St. Lewis* King of *France*, of whom we have already made mention, who was contemporary with our King *Henry* the Third, was the first of that Royal Race which healed the Evil ; his Cradle was more than 160 years after the Coffin of our *Edward* the Confessor, as most Authors have very well observed ; from whom, as is abovesaid, our Kings do derive this most Excellent and Divine Gift at this day by constant Succession, as witness *Andrew Chasne* a French Author, and several others of their own Countrymen.

Edward
the Con-
fessor the
Curer of
Strumacs,

The truth is, dark and obscure was the Morning of Healing, till cleared up by the bright Sunshine of *Edward* the Confessor ; and *Polydorus* doth declare many admirable Virtues which
he

he had in him; and some Authors do write, and amongst the rest, the Monks of his time had too heavy a hand in spicing his Life with Miracles, making the relation thereof too hot for any Gust of moderate belief. There is no question but that there are many things recorded of this great Man which do carry abundance off truth in them; but again, many other things are reported of him, which with safety of truth are not to come within the rule of a general acceptation; and amongst the rest this may serve as one, That he was declared King by consent of his Parliament, when as yet he was in his Mothers Womb, his Father having many other Sons alive, the holy Monk *Brightwold* of *Glassenbury* deploring their loss, had in Vision this *Edward*, then an Exile, presented unto him by the Apostle Saint *Peter* himself, who then anointing him King in his sight, telling him his Reign should be peaceable, and Twenty three years for continuance: *Brightwold* being yet unsatisfied who should next succeed, demanded the Resolution, and was by *Peter* answered, That the Kingdom of *England* was Gods own Kingdom,

dom, for whose Successors himself would provide: with such vain Predictions our otherwise true Stories of him are overcharged, that *Comineus* being hereby therewith moved, seemed to tax the English with over-much credulity that way. As to this great Man's Birth, he was born at *Istip* in *Oxfordshire*, and was Son of King *Etheldred*, Queen *Emma* being his Mother, who by her Maternal affection sent him into *Normandy* to Duke *Richard* her Brother, to rescue him from all Domestick Quarrels; and before the dead Corps of his Father was interred, with a general consent of the Nobles, he was chosen King: his Coronation was at *Winchester*, the Celebration of which was performed by *Edsine* Archbishop of *Canterbury*, upon *Easter-day* 1040. he being then towards forty years of age, and was in number the 37th Monarch of *England*, where he Reigned with that Justice and Clemency, that he obtained the Venerable Name of Saint, and is distinguished from the other *Edwards* by the Title of Confessor; and that he designed his Crown should continue in the English Blood, he
sent

sent for *Edward* his Nephew, the Son of *Edward Ironside*, who so long kept out of *England*, that he was called *Outlaw*, and him he intended Heir to the English Crown, had not hasty Death prevented, and put a stop to his Inclinations : He Reigned Twenty three years and six months, and died the fourth of *January* 1066.

And now as to his excellent Deeds ; He appeared in the World not like a Mortal Creature, his Miracles and Presages much keeping resemblance with those of the Apostles, the which here to assert, were to fill up whole Leaves with a needless surcharge, and create a suspicion of other great and admirable things done by him. He was famous for many personal Miracles, the which he is said to have entailed as an Hereditary Virtue on his Successors the Kings of *England*, only with this condition, That they do support and maintain the Christian Faith, as to the cure of this Struma, or the Disease commonly called The Kings-Evil ; the which Disease this King cured only by his laying his hands on the sick party ; and this hath ever since continued in the Princely
Line,

Divers O-
pinions
about this
Gift.

Line, where the Scepter hath been weighed by Gods Vicegerent. But as to the Origination of this Cure, there is still much controversie kept up amongst the Learned, some numbring the same amongst *ἀναιδέα*, whose reason is not to be shewn; others do bring it to the power of fancy, and an exalted imagination. Thus when a poor Creature who never saw the presence of a King, shall behold his Princely and Royal Hand with a charitable confidence and touch to chase away his troublesome and loathsome Swellings; to see a Hand so humble, of an Arm so high, shew such condescension; of a King so great to stroak the Sores of so mean, and low, and despicable a Subject; to see Him who sits in his Royal Chair, vouchsafe his Presence and helping Hand, where many or most of his Subjects would both stop their Nostrils, and shut their Eyes at, as scorning to come near them; this may well raise and enlarge the Patients fancy, summoning his Spirits to assist Nature for the encountering this Disease with the utmost might.

Other

Other Learned Men, and amongst these particularly *Casper Pencerns*, although acquitting this Cure from Diabolical Conjuraton, yet taxes the same as guilty of Superstition; and with him all such others do lessen the brightness thereof, who do or dare quarrel at the Ceremonies used at this Healing; being either displeased at the Collect read here, as nothing relating to this purpose, or unresolved at the efficacy of the Gold put about the Patients neck, or secretly unsatisfied therewith: All which Exceptions must needs fall to the ground, when it shall be avowed and made good, that notwithstanding the omission of such Ceremonies (being nearer kin to the Solemnity than assistance to the Cure) the bare Hands of our Kings having oft effected the same to a Miracle. Some there are again who make this a clear Miracle, with Gods own Finger put into the Healing hands; so that when the Art of Physick is *nonplust*, and Chirurgery tyed up, and all other humane means baffled, that then this Disease which was made by the hand of God, should be thus cured by the hand

hand of his Vicegerent, doth not come much beneath one.

The truth is, I would willingly see what should give any denial to any reasonable Man hereof, since we find every Vegetable hath its virtue and energy given to it, and allowed it: And that neither Stones, Metals, Waters, or Herbs themselves, and the like, do but shew forth and declare the honor of their Maker, by shewing us their various Virtues, and divers distributive uses for the good of all Mankind. And why should we Men, and Christians, and true Denizens of the Church of *England*, be so narrow Soul'd as not to conceive, that Christian Men, the most noble of all Corporeal Creatures; and Kings, the most of Christians; and Kings of Great *Britain*, the first-fruits of all Christian Kings, should not receive this Christian peculiar Priviledge and Sanative Power; whereof daily instances do give us a greater light of the truth thereof. And here we may see the difference between Papists and ill Protestants: the first courting these Miracles, even in their Embrio, and before

fore they come at any appearance of Birth, greedy to catch hold at the very empty shadows and resemblances thereof, whil'st the ill-natur'd Protestant and Dissenter are so far from giving credence to the truth thereof, which every day manifests to their eyes, that they bend that little Faith they have utterly against it, be it brought to them by the purest Light and brightest Reason. This Royal Gift hath been preserved in the Royal Line, and maintained by the same above 640 Years and upwards, and is seen every day more and more to flourish amongst us, to the ease, comfort and relief, of many thousands of poor Souls: If therefore there be any that can pretend to have had an earlier possession thereof than we have, they must be of a more ancient Standing, and they must take it (as the School hath it) from God himself: and from the first of Christianity to its eldest spinning.

As to the exercise of this Gift, *Eilredus Rhivalensis* doth very well remember it, in the time of *Edward* the Confessor, as may be seen in *Vit. Edward. Confessor. ex Manuscript. Celeber.*

Antiquar. Cambden. Westmonast. who hath there writ of his Miracles with no sparing Pen: Hence did Miracles encrease, Signs multiplyed, and more sublimely declared for the merits of Kings and Princes, the hand of the Omnipotent taking them by the hand. And amongst the rest, he writes of a young Woman newly married, who met with a double disadvantage, as having her face deformed with this Disease, & Barrenness for sometimes depriving her of her Breeding hopes; under her *Fauces* was indeed a new Birth of unheard of Swellings, which made a strange and monstrous shape in her Face, turning her blood into matter, by putrifying Humors lodged under its *Cutis*, whence oft times were Worms seen to proceed, which afforded a moist, noisom and unpleasing smell; this Disease begot ill Humors in her Husband, and her Barrenness lessened his affection to her; she lived very unhappily with him, proved a trouble to her Parents, strange to her self, and uneasie to her Friends by this amazing change of Aspect, as also by the loathsome smell she ever carryed about her: Hence contempt, sorrow and
pining

pinning, were the only Companions she enjoyed: Physicians seldom being seen ready of giving their time and skill where plenty does not satisfy their pains, and from these she had but little comfort; she being thus rob'd of all hopes of Cure, and stript from every appearance of amendment: The great Physician of the World, most ready to shew his skill, when humanity had given over the Disease as irrecoverable, She begs of the Almighty after this manner: *Lord, Loose me from this trouble!* The Woman being in a Dream, she thought that she was commanded to be brought to the Palace by a Vision which she saw, and to trust in the Kings Touch; the which if she were once touch'd by him, and wash'd, and signed, she should receive Cure: The Woman being awakened, and presenting herself to the King in the sight of the By-standers, before whom she laid open her condition, he prayeth for her Health; and being overcome with Piety and Pity towards her, neither minding the Filth or the Stench, but laying his hands on her, and putting the Sign of the Cross upon her, and the like; all which being done, the *Cutis*

presently rent, the Worms turned out with Matter, the Swellings abated, the Pain ceased, and she in a very short time, to all admiration, happily cured. And that nothing may be wanting to extol this Kings Glory, This Woman is said after this to become fruitful, and by her bearing Children to her Husband, did reconcile his love to her. This *Eilredus* writes in the abovesaid Book, amongst the rest of the Histories of this great King who lived in the same time with this Woman.

Our Gracious King
doth excel his an-
cestors
herein.

Unto whom shall we most likely resemble, or presume to compare our Dread Sovereign King *Charles* the Second, King of *Great Britain, France, and Ireland, Defender of the Faith, &c.* who sits as the great Moderator of our English Isle: The great Parent of our Health and Safety, and the Royal Well-wisher of our Lives and Fortunes as to our Prosperity and plentiful Enjoyment, who hath as far excelled his Predecessors in this Sanative Faculty, as King *Edward* did his Ancestors; who as he was given to us for our health, and the health of our Nation, so in this Curative Faculty he outshines

shines all the World. And as he takes in him the Ruling Power of his People, by which he governeth by an Hereditary Right from his Royal Ancestors, so he confirms the same to us by this Balsamick and Sanative Power, derived to him from his Royal Forefathers inherent in him: By which he helps and relieves all such Poor as do or may approach his Royal Touch.

Fortune hath her greater and smaller Regalities, as we have shewn, considering either its State or Republick, or the felicity of the Church therein: for what is more admirable, than to see a Prince excelling his People in Wisdom, Prudence, Conduct, and the like, who is not only their Delight, but also of him which made him; who doth not only sway and rule his own Nations in Peace and Tranquility, but by his Advice and Council doth keep and preserve all others in Amity and Concord? And what can be said more for the Fame of a Nation, than that *England* hath a Sovereign, which for above thirty odd years, hath Reigned with Glory and Renown, hath Ruled it both in Peace and in War,

This Gift
given him
at his In-
auguration.

both by Sea and Land, in which he hath not only defended and protected his own from their Enemies, but also kept them safe from all Foreign danger and hazard? And in this Religious Work (which hath taken up our whole Discourse) is not so much of his Majesty shewn, as of his Divinity. For this is the great gift of the Divine Majesty, and is every where found worthy of a Divine Progeny, and of a Royal Unction, who by right of both, to which his Sacred Rights and Priviledges being annexed and consecrated to him, he doth in a moment send ease to the Sick, and restore health to the Diseased. And I presume, there is no good principled Man, or any so vain and inconsiderate, who having a little more sense than a Brute in him, or that only desires to live upon contradiction to all Sense, Reason, or to any thing that is good, will ever deny the same or appear a Dissenter thereto, since it is the Kings Right, as his peculiar Priviledge given to him: By which his Royal Scepter doth flourish in his Sacred Hand, and his Princely Person gains more Veneration and Honor than his Predecessors.

And

And because I have been oft conversant, and attending at many of these laudible Operations, having waited on his Sacred Person both at publick and private Healings, as one of his meanest Chirurgions, where I have seen many thousands of poor Souls touch'd and cured by his Sacred Hand (and as a more particular account hath lately been given in, that he hath healed above Six thousand this very last year) I am obliged both by Duty and Conscience to give my Faith to his Royal Touch, seeing the daily and innumerable effects thereof: Many of which, as if amazed at the speedy farewell of their Diseases, have immediately been cured to admiration, even in the Presence, before they have got out of the Banquetting-house at *White-Hall*, where his Majesty doth most usually heal; and some, although brought in *Lame and Blind*, yet have within a very little and short space of time, recovered their Limbs and gained their Sight, as will plentifully be made good by divers Examples in our last Chapter. And whatsoever Opinion some men may have
of

of our Prince and of our Religion we do profess in *England*, as also of his great Piety, Charity and Clemency; yet this I will not be afraid to affirm to any Man, of what averfeness soever, That when both in Town and Country, the best Physicians and Chirurgions have been consulted for curing the Sick troubled with this Evil Disease, and their best Skill and utmost Art hath been exercised, and yet proved useles and of none effect, such afterwards who have come and obtained his Majesties Gracious Touch, their Diseases have been seen immediatly to vanish, as being afraid of approaching his Royal Touch. If he therefore were not the right Heir to the Crown (which I hope the worst of Mankind dare not pretend to confute) and conducted thither by Divine Authority, and establish'd in his Throne by the Almighty Power, these wonderful effects would not so apparently be seen performed by him: For this Work carries more of Divinity than Majesty in it, and is wholly the Gift of Divine Majesty; and when both
these

these meet together, and Center in their right Lines, you will ever find a Divine Blessing interposing.

And as a farther acknowledgment of His Majesties success herein, although I may, perhaps, by the best of Authority, give as full an account of *Struma's* as any before me, as to a Curative Method; Yet when I consider his Majesties gracious Touch, I find my self readily *nonplust*, and shall ever affirm, That all Chirurgions whatsoever must truckle to the same, and come short of his marvelous and miraculous method of Healing; and for further manifestation hereof, I do humbly presume to assert, That more Souls have been Healed by His Majesties Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgions of his three Kingdoms ever since His happy Restauration. Whereas should an Usurper or Tyrant surreptitiously, by Pride and Bloody Massacre, forcibly enter his Royal Throne and touch at the same Experiment, you'll never see such happy success; as tryed by the late Usurper *Cromwell* in the late
Rebellious

lions Times, Influences flow from thence, he having no more right to the Healing Power, than he had to the Regal Jurisdiction: His Tryal rather chequering and darkning the bright Rays hereof and so bringing it into Obscurity, than affording it any appearance of Light. Let no Man therefore presume to lay violent hands on Gods Anointed, he having from Heaven, as a particular Mark and signal Token, this Curative Faculty transmitted to him, and implanted in him as a Seal of his Mercy, Clemency, Goodness, Providence, Omnipotence, and Truth thereof. And let this Healing Virtue of our King, amongst our *English*, bear the time of a Miracle, if not allowed to keep equal pace and touch with the same.

CHAP.

C H A P. VII.

*Part of the Manner and Form of
the Healing ; wherein is de-
monstrated the Kings Excellent
Piety, Humility, and Clemency
in Curing Strumaes, with the
Ceremonies thereto.*

WE come now to shew the Man-
ner and Form of His Maje-
sties Gracious Healing, wherein we
shall present the Ceremonies thereat
used ; in which Discourse, we must
acknowledge His Religion, Piety,
Charity, Clemency and Humility, ap-
pearing as so many Gems belonging
to His Royal Person ; into whose So-
veraign Hand, above all His People,
is this most Divine Gift settled and
confirmed, the which He exerciseth as
frequently as He pleaseth, being ei-
ther supplicated thereto by some of
His

His Nobles, or of the Poor themselves who are thus afflicted, which He performs both by publick and private Healings : And as a signal favour of Him herein, He never makes any exceptions of Persons, being either Young or Old, Rich or Poor, Beautiful or Deformed, every of which do receive a like share of His Sacred Touch.

And that none may approach His Royal Presence but such as are really troubled with the Evil, several Officers are appointed for this great Ceremony; amongst the first of which are His Majesties Chirurgeons in waiting, who are to take in Certificates, and deliver out Tickets in order to a Healing or Healings; where this following method is to be observed.

No Patient having this Disease should come to the Chirurgeons for a Ticket, without he or she brings with them a Certificate, signed and sealed under the Ministers and Church-wardens Hands that they were never before Toucht by his Sacred Majesty. And that no Person whatever may lose their labour, as a very proper Experiment by way of prevention for the future

future of any further Cheats by counterfeit Certificates and the like, great care would be taken of the method of Certificates, and their form : for as these are the only proper Instruments to procure Tickets, so they should also come with that just conduct which may defend the Bearer, and preserve the Kings Gold. Wherefore I presume to offer, If Printed Blank Certificates were sent to every Bishop of his Diocess, and these signed with their own Hands and Sign Manual, and thence communicated to every Surrogate throughout his Diocess, who at their several Meetings & Visitations should acquaint their Brother-Ministers thereof, or distribute of the same to them, that such who have the Evil may have their Names certified therein, together with the Ministers and Churchwardens Hands and Seals likewise, and the Name or Names of such diseased Persons entred in their Church-Register-Book, with the day of the month, and the date of the year when such Certificate was delivered out. This would be an infallible Remedy against all counterfeit Certificates whatever. And although this may at first view seem

seem to carry trouble in it, yet being once put into practice, it will prove both very easie, and of great service to the King and Country.

And to prevent all tiresome Journeys, and tedious Travels of many indigent and sick people, who do venture to march many hundred of miles not really having this Disease, save only on their own supposition; for a more ready piece of service to these, to bring them to a shorter passage, they should do well to go to some Neighbouring Physician and Chirurgeons, and get them to search and examine them, to know whether their Disease be the Evil, or not: and if they find it so, to signifie the same under their Hands in the aforesaid Certificate; so that this Certificate may very well be allowed of double use and advantage, as by giving ease and satisfaction to the Patient, and quiet to the Chirurgeon; the one satisfying that the Patient never before this came to crave His Majesties Touch, the other confirming the Disease by Men of Art to the Chirurgeon in waiting.

This

This being cleared thus far, the Chirurgeon in Waiting should or ought to keep a Register-Book, where every Parties Name is to be kept Alphabetically therein, and their Certificates fill'd up. This Book also will shew its self of great service and satisfaction to other succeeding Chirurgeons: for as Chirurgeons are no more Immortal than other Men, so we shall find that People do not always inhabit and dwell in one place, or part of the World; and he that perhaps might have lived this year in one County, may the next year live in another; and since where-ever he lives, if he has the Evil, and be not cured thereof, and may in one County gain a Certificate, and by that, Gold; so in another place where he goes to dwell, he may endeavour to procure another Certificate, and by this cheat the King of a second piece; a trick not now to be learnt by many, but rather studied by divers, who look more after the Gold than the Cure: for prevention of this, where any suspected person shall come to the Chirurgeon, for the cure of such Cheats, he may look over the Alphabet

bet in his Book, and there see if he can find the Name of him whom he may or shall suspect therein. I know of no other way imaginable to prevent this Cheat; and if there were such who can find out a better, they would do great service to the Nation.

Another advantage he will have hereby, when by this true account-keeping he may satisfie both His Majesty and the whole World how many are yearly Healed by His Sacred Hand.

Thus far have I presumed to clear the method for poor Peoples making ready for their Journey towards their being healed: But after this, great care would be taken, (when they are arrived at their Happy Port, as I may well call it, it being the only aim they had in all their Travel) to meet with a quick dispatch, in order to their speedy return, and not to be kept so long in Town till both their Money and Credit is gone, (which God knows amongst the generality of these sort is not much nor great) and therefore doth both require and merit a short, ready, and speedy dispatch.

But

But as the case now is, its harder to approach the Chirurgeon, than obtain a Touch; and more tiresome for them to wait day after day upon him, whose chief business should be to attend their coming, than it was to get every thing in readiness for his dispatch of them. But there may be a convenient Remedy found out for this Evil also, which is as bad, if not worse, than the former: Could His Majesties Pleasure be known of his times of Healings for Summer, I mean at *Whitehal, Windsor,* and the like, publick Notice ought to be given hereof in the *Gazette*, by which all people may readily understand His Majesties Pleasure of Healing, and the times thereof, after which none should dare to presume any further trouble. This being done, as an absolute cure to delay, or any sinister blind way of management, if His Majesty would be graciously pleased to appoint some place in *Whitehal*, or other place; for the performance of this Service, where a Physitian and two Chirurgeons ought always to attend to view, examine, and dispatch the poor, diseased, and maimed people; and there, after having His Ma-

jesties order for a Healing, acquaint them thereof, and when they are to wait to be healed : This I am confident will be found an excellent, as well as joyful method to the poor people, and a great deal of ease as well as satisfaction to the Chirurgion, and prove a signal remedy of lessening the ill opinion the Chirurgion goes under at their continual and tedious waitings at his House, and abate somewhat of the hard censure is put upon him by several people.

In Winter also, when his Majesty touches altogether at *White-Hall*, the same method should be maintain'd, and His Majesties pleasure understood about it, which may easily be known by the former directions, and the Sick with abundance of ease be conducted to His Majesties presence to be Healed.

It would also be well, that the whole World might take notice how many, and what great Cures have been performed by the King, as I have already offered, and how they have arrived at a better state of health. And here may we very well bring in another great mistake of several People, who

who when they have received His Majesty's Gracious Touch, that this therefore must be doubled upon them, and their Gold must as readily be changed, else their Cure must consequently be ineffectual, the Kings Majesty not being allowed capable of curing them, without he observes and complies with their Humors and abominable Fancies: a confidence only grounded upon uncertainty, and kept up with immutability: a Distemper which ought to be inspected as to its cure, as much as the *Evil* it self; for its consequence is dangerous and deceivable; for here we have an *Anguis in herbis*, which doth both readily and greedily feed upon the glittering change of Gold: and this *Legerdemane* trick is finely performed, by putting the Change upon his Majesty, and yet this with a dishonest Man is not easily found out or discovered, but where Truth, Justice, and an honest Resolution maintains the Principles, and inhabits in the Center a perfect detestation of such things does readily appear.

I would gladly see any Man of sense deny the easiness of the assertion, who may

at a very little hole perceive how a Man, whose humor does closely salute advantage, and whose mind does keep company with self-preservation and interest, looking still forwards to the yellow glittering Metal, to purchase to himself an advantageous parcel of Gold in time, by taking leave of changing an old piece of Gold for a new Ticket; or as I may say, cheating the King of his first Medal, by giving a new Ticket for a second: These things I have heard were in use very frequent formerly, and it were well if they be not by some to this day yet put in practice. A Remark in this Point I hope is enough, for I dare presume to aver and offer, that there is nothing which does more impose upon his Majesties Sacred Honor, or upon the welfare of them who come to receive the Blessing, as well as the benefit of his Healing, than the lessening this Royal Virtue communicated to his Sacred Hand by the Almighty, than for such who should pay all Obedience and Veneration thereto, either to obstruct the same if possibly, or abuse to it by their dark sinister or purblind bribery: As a Cure there-
fore

fore for this also, if His Sacred Majesty shall be graciously pleased to allow any poor Soul a second Touch, let him or her, or whoever they be, bring up their own Gold to the King, and put a new Silk Ribbon into it, which if he pleases to put over them, will be sufficient for them without any further charge of Gold.

There are another sort of People who makes it their study to cheat the King of his Gold, who having been Touch'd and received their Gold, are ready to sell and part with it; and were this not true, and very commonly put in practice, without all question His Majesties touching Medals would not be so frequently seen and found in Gold-Smiths shops; and since these Cheats are too apparent, great care ought to be made as to their Inspection; wherefore I presume to offer, that having, as I have already mentioned, a Phylician and two Chirurgions ready to inspect and examine people, such Cheats will not easily be detected, for as the Proverb saith, *Plus vident oculi quam oculus*; and the Names of all people being set down in an Alphabetical order and method, the King cannot

so easily be cheated, nor his Chirurgions, whose care it should be to prevent the same, be either deluded or questioned. Thus much as to the Chirurgions Office and Duty.

The next Person which comes in order, is Clerk of the Closet to His Majesty, who is the only proper Person for keeping of His Majesties Gold used both at private as well as public Healings, he being Check to the Chirurgion. The great Master of this Office, is the Right Reverend Father in God, *Nathaniel* Lord Bishop of *Durham*, who always being in waiting, doth present to His Majesties Sacred Hand upon his Knees, such Gold as is delivered out to every diseased person: Under whom Mr. *Tho: Donkelly*, His Majesties Closet-keeper, doth also attend with Gold on his Arms ready strung, and likewise doth present the same to the Clerk of the Closet; his Office being also to take an account from the Chirurgion how many Medals hath at every Healing been disposed of by His Majesty, and to have the same signified under the hand of the chief Chirurgion in Writing in
his

his Register Book, which he keeps on purpose for the same use, with the day of the Month and the date of the Year, and the numbers of them that have been Healed: He also, as I am well informed, doth give a Receipt to the Exchequer for all the Gold he receives, to ballance the Privy Purse; so that from his Office a true and just account may yearly be given in, how much Gold the King doth expend on this charitable Office, and how much is annually received for this purpose, a draught of which ever since his being in this place, I have with his careful assistance, given at the end of our Discourse of the Evil.

Thus much of these Persons and their Places,

The Tickets being delivered out, His Majesty does generally appoint his day of Healing, of which the Chirurgeon is to acquaint those who are to be Touch'd, the which for the most part does happen on Sundays; but whether on Sundays or other Days, it matters not much, the effects of his Cure being as good at one time as at another. The Day being come, before His Majesty doth approach to His
Royal

The Third Book.

Royal Chair, which is generally after Morning Prayers, the Chief Officer of the Yeomen of the Guard doth place the sick People in very convenient order for their approaching the King without trouble or noise: The which done, His Majesty enters his Royal Chair uncovered, at whose beginning there are generally two Chaplains attending: One of which reading the Ceremonies appointed for this Service, His Majesty all the while being surrounded by his Nobles, and many other Spectators: The sick and diseased People being kept back by the Chirurgions till the appointed time, where after having made three Obeisancies, they do bring them up in order. The chief in waiting delivers them one by one to the King to be Touch'd; the which done, the other takes him or her from him, and this method is used throughout the whole number which comes to be Healed.

The whole Method is as followeth. The Chaplain thus begins: The Gospel written in the 16th Chapter of St. Mark at vers. 14. *Jesus appeared unto the eleven as they sat at meat, and cast in their teeth their unbelief, and hardness of heart,*

heart, because they had not believed them which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures, he that believeth and is baptized shall be saved, and he that believeth not shall be damned: all these tokens shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick, and they shall recover. The which saying is continued between every Healing of His Sacred Majesty, till all the Sick be touch'd by him; the which being finish'd, he begins this following part.

Where
the infirm
Persons
are pre-
sented to
the King
on their
knees, the
King lays
his hands
upon
them.

So when the Lord had spoken unto them, he was received into Heaven, and is on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the Word with miracles following. The which done, he begins the Gospel written in the first Chapter of St. John, ver. the first: In the beginning was the Word, and the Word was with God,

The Third Book.

God, and God was the Word; the same was in the beginning with God, all things were made by it, and without it was nothing made which was made: in it was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not. There was sent a man from God, whose name was John, the same came as a witness, to bear witness of the light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. Here the Chirurgions come up the second time, making their three Obeisances as formerly, where the Clerk of the Closet on his Knees doth deliver to the King his Gold ready strung upon a white Silk Ribbond; and when these following words come to be read, the King puts over the Gold,

Here again they are presented to the King, add the King puts the Gold about their necks.

That Light was the true Light, which lighteth every man which cometh into the World.

This running through the whole course of the Ceremony, which words are continually repeated between every one which receives the Gold. This being

being finished, These following words are read: *He was in the world, and the world was made by him, and the world knew him not; he came amongst his own, and his own received him not; but as many as received him, to them he gave power to be made sons of God: even them that believed on his name, which were born not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt amongst us, and we saw the glory of it, as the glory of the only begotten Son of the Father, full of Grace and Truth.*

This being finished, the Chaplains, with the rest of the People on their knees, do pronounce these Prayers,

Vers. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Vers. Christ have mercy upon us.

Resp. Christ have mercy upon us.

Vers. Lord have mercy upon us.

Resp. Lord have mercy upon us.

Then the Chaplains read the Common Prayer; viz.

Our

Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

These Answers
thereto be
made by
them that
come to
be healed.

Vers. O Lord save thy servants.

Resp. Which put their trust in thee.

Vers. Send help unto them from above.

Resp. And evermore mightily defend them.

Vers. Help us, O God our Saviour.

Resp. And for the glory of thy Name deliver us, be merciful to us sinners for thy Names sake.

Vers. O Lord, hear our Prayers.

Resp. And let our cry come unto thee.

Then the
Chaplain
reads this
Prayer
following.

O Almighty God, who art the Giver of all health, and the aid of them that seek to thee for succor. We call upon thee for thy help and goodness, mercifully to be shewed to these thy servants, that they being healed of their infirmities, may give thanks to thee in thy Holy Church.

Of the Royal Gift of Healing. 101

Church. Through Jesus Christ our Lord.
Amen.

The Grace of our Lord Jesus Christ, Here he
and the Love of God, and the Fellowship concludes,
ship of the Holy Ghost, be with us all
evermore. Amen.

This being finished, His Majesty
having by my Lord Chamberlain, or
in his absence the Vice-Chamberlain,
and two other Nobles, brought up
Linnen, and the Bason and Ewer to
wash his Hands, He takes leave of the
people, and they joyfully and thank-
fully doe every one return home, prai-
sing God and their good King; and
when this method is apparent to all
men, and carries in it the greatest truth
imaginable, what man of Sense, Re-
ligion or Honesty can there be, which
shall dare to deny the truth and effi-
cacy thereof, being both glorious
and praise-worthy? considering that
the Liturgy used therein is holy, the
simplicity and reverence of the Cere-
monies thereof being performed with
all decency, the person who performs
this being hereto constituted by a Di-
vine permission, performing it with-
out any appearance of superstition;
the

the Author of the whole Work being the Holy Spirit, and this Gift arising thence with both its use and fruit. Here's nothing but Benediction, and Prayers for the recovery of the Sick, Imposition of Hands, and Contraction of Health, the same Ceremony used as is used at Baptism, the putting over the Gold being but as a Sacred Gift and Pledge of His Charity. In the whole, there is nothing but God worshipped, Christ venerated, and poor Christians cured, without any Figments or Cheats of Black Arts, Invocations of Evil Spirits, Characters, or the like delusions, all which I hope may not come short of an English Miracle. How therefore should all true English-men, and Sons of the Church, adore, and have in high reverence that great Sovereign; who can give ease to the Diseased, by his Touching such as are not only despicable to view; but fetid to smell, who makes no difference, as I have already shewn, between Great and Small, Peer and Peasant, Delicate or Deformed? What therefore can there be which might not make the most Ungrateful Man change his rude temper, and sweeten it

it

Of the Royal Gift of Healing. 103

it with a better belief? Let all the World therefore admire our English Monarch, who can by His Salutiferous Gift distribute Health and Comfort to all His diseased Subjects, not performing this in corners, but in the publick view of all His Subjects, in his Royal Palace, and in places appointed for Divine Worship, and in the Holy Sanctuary. And this I hope may be a convincing Argument enough against any Gainfayer or Dissenter whatsoever, who are neither kind to themselves, or civil to others.

CHAP.

CHAP. VIII.

*This shews the Certainty of its
Events, and the Admirable Ef-
fects of its Cure.*

THe truth is, this great Gift of Healing doth call the Christians Faith, and also Humane Reason into consent therewith; for without these do march together, the Events will not answer expectation. And in truth would be against *God* himself as well as His Sacred Majesty, to wish for Health, and not preserve the memory of those great Cures done by Him; to read their Names thus cured, and commended to Posterity, if Faith did not march along with it: For what is worse than to bury the knowledge of the remembrance of Favours done? the only black mark of Ingratitude, and nothing more kind than to allow the

memo-

memorable Cures done: For what is Piety but a willing consent thereto in its Parents? and what more kind than to allow the same to the Father of our Nation? Our Faith doth therefore command our keeping in memory the Health we receive from our Gracious Sovereign, and to register the same in our belief; since we find these Diseases do no more spare the proud Citizen, than the despicable Country-man, and that both these have found benefit by His Majesties Gracious Hand, is as clear as the Sun that shines: Hath not the French, Dutch, Scotch, Irish, Welsh, and English, been all happy partakers of the benefit of His Majesties Gracious Touch? Hath there been scarce any City, Town or Country which cannot speak well of His Curative Faculty? Has there or is there scarce a Street in this Populous City, that hath not found the benefit of His Sacred Hand? And yet as if this Disease did get a new Birth by Conversation, it meets the King where-ever He goes, with as much vigour and plenty as if the work were now to begin. And as a very strange remark hereof, although I do

The admirable Effects of His Majesties Healing to all Persons of the World.

E I believe

believe near half the Nation hath been Toucht and Healed by His Sacred Majesty since His Happy Restauration; yet upon any new appearance of a fresh Healing, they are seen to come in afresh, and as fast as if not one had yet been Toucht by Him: A thing as strange as monstrous!

To my own knowledge I have known many perfectly cured the first time, they having been Toucht by His Sacred Majesty. Others again having been seen healed upon His second Touch, which could not receive the same benefit the first time. Some again having received His Majesties gracious Touch, and losing their Gold, their Distemper has *De Novo* seized them again; and these also upon gaining a second Touch, and new Gold, their Diseases have been seen utterly to have been chased away, and they themselves perfectly cured!

Some cured the first time. Others not cured till the second Touch. Some selling their Gold, their Disease hath seized them afresh.

As to the Healing on Good-Friday.

Now as to particular times and seasons of Healings, as *Good-Friday*, and the like, which do carry a strong Faith with some people, who unless they can be Toucht by the King that time, their belief is so weak and tender, that they do presume and suppose any other

other time in the year is not so fitting, or do or can carry the same efficacy. But to these delicate sort of people, who I am subject to believe are as wa-
The reason of some not being cured.
vering in their Faith as they are in their Opinions; and unless the Almighty will please so far to condescend as in every degree to answer their Humours, by working more than an ordinary Miracle in them, they may with abundance of ease be brought to think that there is little or no effect of cure in the whole. A sin I am sure it is to tie the Almighty to particular times and seasons, and therefore not to be accounted (amongst Men of sense) to have more efficacy than at other times.

And to put stop to another old received Opinion of the Gold; which is, If the King doth not find, and give the Gold, as well as put the same over their Necks, this will not answer expectation, some of these sort putting a higher esteem upon the Gold, than upon the Hand that put it about their Necks. But all such may know that this Gold thus used and imployed, is no more than a resemblance of Health, for the Cure has oft been seen done
The putting over the Gold only a token of Charity.
L I 2 with-

without any Gold at all given, sometimes the same has been performed only by Silver, as shall be made good by several Examples in the last Chapter.

About
changing
the Gold:

Another sort of people also there are, who if they can procure the favour from the Chirurgeon to procure them a second Touch, they must likewise have their Gold also changed, (some effect of which I have already toucht at) as if the later Gold had any more effect in it than the former, they both coming from one and the same Royal Hand; an unnecessary trouble, as little efficacious, and perhaps more deceitful. And that Gold is not the great Ingredient in this Cure, may easily be thus proved, by calling into remembrance the rebellious Times, when Tyrants turned this once happy Nation into an Anarchy of Confusion, and by their unlawful upset High Court of Justice, or rather Injustice, forced the best of Kings, where He was wont to shew the Grandure of His Majesty due to Princes, there to make His Funeral Pulpit, laying down the Sacred Trophies of His Greatness, whereon the
Ensigns

Ensigns of Renown had formerly been planted, by their cursed Hands, and compell'd to quit His three Nations by their most cursed and barbarous Cruciations; and yet all this done under pretence of Devotion and Sanctity, bringing Him under their Tyrannical Judgment, to submit to their bold and bloody Assassination; in whose horrid Massacre, and after whose inhumane and barbarous Decollation, its pretious Blood left not its vigour which it kept whilst it was warm in His Purple Veins, being either taken up by Handkerchiefs, or collected by other things, with which these Strumous Swellings being but touched, or therewith concerned, they have seen suddainly to vanish and disappear: and this also shall be made good by some Observations thereof in my last Chapter. And if His Royal Corps, stript from Life, was thus accompanied with this Divine and Heavenly Virtue, what shall we think and say of the Action performed by the Life, as by the Blest and Sacred Hands of our Dread Sovereign? Besides, if the Virtue did wholly lodge in the Gold, I would

have such as give this great Reputation to the same, to make tryal of a piece of their own Gold, in putting the same about their own Necks, and see then if this will in any measure answer their desired ends: The success I leave to them who shall shew their folly as well as give themselves trouble to make such a tryal thereof.

These two may be very well granted convincing Arguments enough to prove the truth hereof: for this of His Majesties pretious Blood was seen done, and known to be performed in the midst of the Kings Enemies, and in those times when Trayterous Usurpers took leave to enter the Royal Throne; where not only the troublesome Mobile, but the rigid Masters of Presbytery and Independency, were so far from agreeing and consenting to His Majesties Healing Faculty, that the little Faith they had, they employed to confound the same: such were the great Reverence these Rebellious Tribes gave to this Divine Virtue. And in this I may presume positively to affirm, that such as do not give Credance to the
King

Of the Royal Gift of Healing.

I I I

King as Gods Vicegerent, and to the many thousands cured thus by Him, they do, ever did, and ever shall be thought to give as little belief to God Himself, let His Miracles be never so many, or never so great, such being their churlish Humour, and ill composed Dispositions.

To the believing Man, I shall produce Saint *Chrysostom's* words, *Κατὰ ἀναλογίαν τῆς πίστεως*, That according to their proportion of Faith they do, may, and shall be great Sharers in this Sanative Faculty. And as a farther Confirmation of the same, he saith, *Τοσούτον ἐπιφέρει ὅσον ἀν' εὐρησκόον πείρας αὐτῆς* that is, *Tantum influit quantum inuenerit Oblatum sibi fidei vasculum.*

Thus every unbelieving Man may rest satisfied, that without he brings Faith enough with him, and in him, that His Majesty hath Virtue enough in His Touch to Heal him, his expectation will not be answered: whereas the Man of Faith, who confides on the same, will as readily find the benefit of the same. And although this method doth not always answer ex-

pectation, yet its Effects are wonderful, and its Cure most frequent, as is and hath been sufficiently and satisfactorily made good. And this may appear as a Vindication of the Certainty of its Events, as also of the Admirability of the Effects of His Majesties Sanative Power.

CHAR.

CHAP. IX.

*Several Doubts resolved about
this Curative Method, made
by Atheists, Sadducees, and
ill conditioned Pharisees.*

SINCE there is nothing so excellent in its nature, or opinion of Men, or blest by good Men, and held in admiration by the Religious Men, but may be blasted by the envious breath of the wicked and ill natur'd Man, and so made either the subject of their scorn, or yield a sower taste of their malevolent Humor: I shall in this Chapter endeavor to allay their fury, and somewhat blunt and abate the edge of their calumny which they have evermore been ready to put upon this Sanative Faculty. And in undertaking hereof, I hope I have made some on-set already: but lest this should not be prevalent enough to conquer their incredulity,
I shall

Various
Opinions
as to this
Cure,

I shall offer this as a farther Answer: Whereas there are some who do wholly deny the substance of the Action, and presume to call the thing in question; and others, who do not so much blame the thing it self, as the substance thereof and its Ceremonies, bringing hereby the whole Operation under Superstition, whilst others by spleen, disdain, ridicule, and private injury, will needs put a blind upon this most excellent Operation, altho confirmed to them by Ocular Demonstration as clear as the Sun; and are not to be brought to the belief thereof, although they see it done before their eyes, no ways allowing a Divine Power going along therewith, it being performed by Man. To what an Age of Incredulity are we arrived at, where resolution, spleen, and injury, shall confirm a Mans opposition to the very light of Reason and Truth it self? where we shall have Men bid defiance to His Majesties humility which he shews in this Operation; to his Piety and pious bounty which he liberally bestows on his Diseased Subjects, and to the Cures thus daily performed by his Sacred Hand, who
do

do daily study to ore-thwart, dispute, contradict, and speak ill of this Divine and most Excellent Qualifications, rather than give Faith, Reverence, or a just Acknowledgment thereto. And as a close to their black lips, I will presume to offer, That when the most Learned have worthily, and with all reverence writ hereof, and have neither been ashamed nor afraid to proclaim to all the world the many miraculous Cures which have been thus performed by His Sacred Majesties Hand, and for many hundred of Years kept up by the Princely Line, their Incerdulity may well be called into question, not having validity enough in it to ballance those weighty and great Opinions which ever have, and still do maintain the same: And where I have as a guard to my Opinion, the best of Antiquity opposing the greatest Scruples that can be made as to this matter, seeing some so extraordinary hot for lessening wholly any Virtue in the Gold or Silver, or the like, which shall be put about the Patients necks, and abominate the use thereof with all their hearts, in any other but in
their

their own possession: Where this yet hath been used by the Kings Sacred Hand, we have found it of admirable use and advantage.

The use
of the ce-
remonies.

Others as readily do cry out against the Ceremonies, being as little pleased therewith as the former, when they shall please to vouchsafe, allowing them of some use in displaying a good and Religious Mans life, and yet are not willing to grant this of any efficacy in this Healing Faculty; whereas they may, or ought to know, that the Word of God is as great an Alexipharmick herein, in working this Curative Effect: The saying therefore of a certain Form of Word- at this Healing, is not to be condemned, unless we will blame the word of Faith by our Impiety: *For Faith comes by hearing, and hearing by the Word of God,* as *Rom. 10. ver. 6.* But the Righteousness which is of Faith speaketh in this wise: *Faith cometh by hearing, and hearing by the word of God.* Thus therefore the legitimate use of the Divine Word, is to be joyn'd with a right Faith. But because I am sure I shall meet some even opposing the thing

thing it self, knowing there be too many who cannot in their natures either speak well of any body, or of any thing, unless brought to their test and approbation, and so despise all Virtues; speaking evil of Angels, Saints, and the Almighty himself; laughing at his blessed People, evil treating his Anointed and their Dread Sovereign; mocking the Holy Spirit, and affronting his Gifts, Miracles, Scriptures, Sacraments, and all other Ecclesiastical Ceremonies and Rights, which do not keep equal pace with their humor and fancy: A sort of which we read of in *Phil. 3. cap. 18.* who are there called, *The enemies of the Cross of Christ, whose end is destruction, whose God is their belly, and whose glory their shame, who mind earthly things*: Should we to these bring the brightest Truth, fetch'd even from Heaven it self; they are so naturally enclined to contradiction, that they will believe them to be in the dark: That you may with more ease bring an Atheist to believe there is a God, than these to give Faith to the excellent works which are daily done by our
Sacred

Sacred Majesty at this day by his Sacred Touch.

There are another sort of Creatures, who are inward enemies to this Sanative Gift, evermore doubting of its clearness; and these do hug themselves in opposing and contradicting all such as shall speak well thereof. Of which sort may *Casper Pencernus* be well reckoned one, of whom we have already given you an account, both as to his Religion, and unhappy Opinion. And I believe we have too many more of his Opinion at this day, who should they see our Sovereign heal, and exercise the same Gift daily, yet this their cursed Opinion and Humor sticks so close to them, that they will scarce give it leave to breath, or gain any reputation amongst them: And although it may get footing into a more favorable Opinion amongst some of them, that all this is done without any Inchantment, or ill and black methods used, yet they do receive it with that tenderness, that it must gain upon them by degrees, and takes sometime before they

Of the Royal Gift of Healing. 119

they can work them into any belief thereof. And since it doth require no easie task either to please or confute these Adversaries as to the Fact it self, who cannot assent to the manner of performing thereof, although having less reason to dissent from the same: These following Reasons, I hope, may in some measure make the task neither so uneasie as may be expected. Thus therefore this Healing Faculty is not produced, *ex semine*, by an Ingenite Faculty which may be produced with the nature thereof, as many Physical Virtues are thence derived, and by similitude of Bodies and Manners taking their first *Idea*'s thence, as one Body being productive out of another, but no Soul thus produced out of another, every Man generating his like in Specie, not in dividual Quality. Such therefore who would thus press down with opposition this Healing Faculty, have less need to doubt of that which the Learned hath so highly writ thereof, and maintained as in the Inaugurated Rights of the Kings of *England* and of *France*. Since God himself is he that createth Kings, and Anoints their
Royal

Royal Hands with the Sacred Oyl, as with a Royal Balsamick Virtue, by which doth arise other Gifts of Fortitude, Councel, Prudence, and Governance like Christian Kings, as well as in this of Healing. *Peucerus* unkindly calls this, *The admirable pastimes of Events*, at which I wonder more, than at his other odd Perswasion, whereas there is such a distance between them of Miracles, and the Divine Gifts of Healing (not only attested by us, but by all our Neighboring Nations) that our English have that perfect abhorrence there-to, that we are as much purged and cleansed from the same, as the House of God with *Hezechia* and *Josias* was purified from all its corruptions. But what need I bring Examples to confute this ridiculous Opinion of his, since we find that he himself doth fall to the ground; and acts in the dark? Let us therefore recede from this one extrem, to prevent our falling into another, by keeping the middle way. *Peucerus* only fell from *Augerius*, even as the Meteorologer doth from the Philosopher, and both from true Theology. *Augerius Ferrerius de Gordonis* faith,

saith, That he and other Physicians being much addicted to the Superstition of Charms, which were prevalent against Bleeding, and other Chonical Distempers, having in them the Faculty of curing intermitting Fevers, and many other Diseases of that sort, thus proceeds therein. The event of which Cure is not to be taken from the Characters, nor from the Charm only, but this working such power in our minds, that we therewith complying, this gets fancy also to joyn therewith, by which it gains ground of the Distemper and overcomes it. Thus one Man acting by the power of Perswasion, he gains on the Man on which he thus acts, with which he does powerfully proceed in the same; he joyning therewith, and giving a coadjutant Faith to the Operation thus performed, the intended design does take a speedy effect; and thus working by Characters or Enchantment, or the like, for curing of Agues, and the Patients therewith so troubled, they believing they shall hereby be cured, the Disease hath suddenly been seen to vanish, and they acquitted from their Distemper to

admiration. Confidence and Perswasion being two great Assistants in this Curative Method, especially amongst the illiterate and unlearned, where Opinion having once got possession amongst such as to their Charms and Characters, there's no farther need of outward Applications, these in themselves leaving satisfactory Arguments amongst these sort of People to work their effects. But leaving these dark and black methods thus generally used amongst the ignorant, and less knowing: With his favor, known Miracles may be brought to light by the strength of the mind.

And lest I may seem tedious in making good my reason for the same, as to this Healing Faculty: This is not a gift of Nature, but of Grace, neither does it live in Man but in his Maker; not in human confidence as these Charms and Characters, but in the power of Faith derivative from the Almighty. Moreover, our Gracious Sovereign doth acquit all idle pretences whatsoever hereto, by neither questioning their Faith who come to be healed, nor asks their Belief about the same; he only prays for them,

bleses

blesse them with his Sacred Touch, gives them his Gold, and thus doth impart health unto them; from which clear consequence, such as the Faith of them is who thus are touched by him, his Curative Effects does most clearly evince and demonstrate. *Genebrard of Paris* is very nice in allowing this Gift of Healing to the Kings of *England*, when he says, *Some of them have exercised this Healing Virtue*: But he would have been much kinder, and a better Master of Generosity, would he have been pleased to shew the difference between those which had this, and those which wanted the same. But I need not to travel far for an answer ready minted for him, which partly falls in one of his own Country-men, which hapned about the midst of *Queen Elizabeths* Reign, after *Pope Pius* had let flown his Excommunication against her: There was a stiff Roman Catholick (as they do delight to call themselves) who being cast into Prison, and in a high measure visited with the *Kings Evil*, and having with pain and expence long used the advice of Physicians without any success, at length

See Tooker

humbly addrest himself to the Queens Majesty, through whom, by Gods assistance, he was compleatly cured; and being demanded what news, I perceive, saith he, now at last by plain experience, that the Excommunication denounced by the Pope against Her Majesty, is of none effect, seeing God hath blessed her with so great and miraculous a virtue, as Dr. Tooker hath it in *Charismate*, cap. 6. pag. 92. And as a second satisfaction to this French-man, he tells us another History of a Maid, when the Queen being in *Glocestershire*, and many poor People afflicted with this Disease, who in uncivil Crowds did so press upon her Majesty, that she let fall these words, *Alas poor People, I cannot, I cannot cure you, it is God alone who can do it.* The which words some ill affected persons did interpret, as her utter renouncing of this Divine Gift: whereas she only removed her Subjects Eyes from her self, to desire their looking up to Heaven. Before she left the place, she was pleased to admit a general Healing; amongst which, the afore-mentioned Maid being Touch'd by Her Sacred Hand,

went

went away immediatly recovered and healed from her Disease. And where-as there is no need of Miracles, when the Truth of the Scriptures do shew the *Dogmata Fidei*, our Christian Faith not being founded on demolishing of Churches, or dead Martyrs, nor in Murdering of Men, these being accounted by us as no Faith, and if any to be allowed, but as an impious Faith : But by ours we do give honor to the memory of Martyrs who dyed for the same ; we do not worship their Pictures with St. *Augustine*, but can look upon them with respect ; we do not damn the Faith of Signs, for Signs do not much conduce to the confirmation of Errors, but rather to the glory of God and his worship.

This Divine Function is performed without any seducing Method : The King gives freely, not calling the Angels to witness, nor sinking so low as others do, to perform the same by Black Art or Inchantment ; he does it with a pure Heart, in the presence of the Almighty who knows all things, without Superstition, curing all that approach his Royal Touch. And this

I may frankly presume to aver, never any of his Predecessors have ever exercised it more, or more willingly and freely, whose wonderful Effects and certainty of Cures, we must and shall acknowledge as long as we can speak, and tell our Children thereof, that they may relate what wonders have been performed by his Sacred Hand to their succeeding Generations.

CHAP.

C H A P. X.

*Several Examples of Miraculous
Cures performed by His Maje-
sties Sacred Touch.*

ANd that no Man may say the
Nut will not be worth crack-
ing when he finds good Meat there-
in; as our Discourse hath hitherto gi-
ven you a taste of the truth of this
Healing Faculty, so this comes like a
happy Commander, bringing up the
Reer; wherein shall be shewn part of
those Gleanings which I have gathered
up from the large and fertile Crop of
Strumous Persons, and these cured
by the Majestick Power of the Kings
Sacred Hands. And since it cannot
reasonably be expected that I should
gradually proceed from *Edward the*
Confessor, even to the time of our
Dread Sovereign, which would per-
haps be a Task more troublesome than
M m 4 desirous,

desirous, so I am sure of greater bulk than I designed or intended. And that I may not live altogether upon the suffering point, I would gladly know of any contrary Humour, which of our Kings of *England* did ever go without it, that lawfully arrived at the Crown? my present Discourse not reaching any Usurper, or Tyrannical Governour. But passing these by, as we begin from *Edward* the Confessor, we ought to bear Record of some of his Miraculous Methods said to be done by him: And here, as some sort of Men were not wanting to give too high a Character of his Deeds, so the meanest Act which was performed by him, was not let fall without an honourable Reverence. Amongst some of which we read of a poor Man who chanced to come to him, one who might have stockt an Hospital with Maladies, whose sight made all By-standers commiserate his condition; the Sick Man had a strong Fancy and a bold Face, who desired the King himself to carry him on his back to the Church, on assurance (as he said) that he thereby should be recovered. The good King grants his desire, and
this

History.

this Royal Porter bears him into the Church, where so strange an alteration is said to happen, that although he was carried in on all four, he departed thence streight, and upon two; and it is said the Church into which he was thus carried was *St. Peters in Westminster*, built by him on this occasion. Next to *St. Peter* he is said to be much in favour with *St. John* the Apostle, who is reported to have appeared unto him in the shape of a begging Pilgrim; the King not having present Money to supply his wants, did pluck off his Ring from his Finger, and bestowed it upon him, by virtue of which Ring given he is said to perform many and great Miracles. The same Ring some years after is said to be sent him back again by two Pilgrims out of *Palestine*; and if any do doubt of the truth hereof, they are desired to repair to *Havering*, a Town in *Essex*, so called as they say from this Ring, where, by the Inhabitants, satisfaction will be given.

This great and most Pious Prince being dead, *Harold* the Son of Earl *Goodwin* next succeeded him, who assumed

assumed the Throne, and was Crowned King by *Aldred*, Archbishop of *York*, next to whom was *William* the Conquerour, from whom began the Computation of our Kings of *England*. I might after him name his Son *William* the Second, and so proceed to *Henry* the First, King *Stephen*, *Henry* the Second, *Richard*, *John*, the *Edwards*, and others, so to the time of Queen *Mary* and Queen *Elizabeth*; but since I can find by no Authority that this Sanative Faculty have been ever wanting, or removed from the Princely Line, I shall presume to take leave, and begin with Queen *Elizabeth*; where amongst many other Cures done by her Sacred Hand, take these following as they appear, the first two whereof I have already described in the foregoing Chapter of the French-man, and the other of *Glocester*, the which I do here forbear to mention to prevent Tautology.

Dr. *Tucker* also tells us of one *John Capel* of *Exon*, the Son of an honest Citizen, and a Daughter of the same Person, both troubled with the Evil, and both quitted from their Distempers by her Majesties gracious Touch.

Another

Another of his is of a Maid, who was of the ancient Family of the *Turbervills*, who was for ten years troubled with this Evil Disease, she being Toucht for the same, also recovered: he afterwards beholding her Gold gone from her Neck, demanded of her the reason thereof? she tells him her necessity compell'd her to sell it, and yet she remained well, whence He, as other wise Men, have conjectured that the Gold given is only as the Kings Charitable Token, and no more, for she lived many years after very well, without any relapse. Yet this does not always so succeed, for I have seen many upon the loss of their Gold, their Evil has come afresh, and proved troublesome, as shall be made good by many Examples following. Many thousands are reported to have been cured of this Disease in her happy Reign; King *James* succeeded her, and continued the same Sanative Power in his Life-time. After whom was *Charles* the First of ever blessed Memory, who performed these Cures in a very strange and miraculous manner, with and without Gold, by his Prayer and Benediction only, by his Sacred

Sacred Touch, as also by his Sacred and precious Blood. Of each of which in their Order, where for remark, blessing and cure, none ever of his Predecessors were able to be named in the hour with him. I begin with that wonderful and miraculous Cure done by him at *Winchester*, only by his Prayer, related to our Dread Sovereign, and his Brother his Royal Highness *James Duke of York* at *Winchester-Colledge*, by Doctor *John Nicholas*, Warden of the Colledge this last Summer, where I had the Honour not only to hear it, but afterwards saw the Bottle. This following History I had from the aforesaid Doctor under his own Hand, sent me in a Letter from my very good Friend Mr. *Shadrack Lyne*, Apothecary of the same place, and is as followeth.

Winton,

Winton. Octob. 31. 1682.

Sir,

“ Since my return from those Jour-
“ nies, which of late I have un-
“ dertaken on my Colledge Affairs,
“ Mr. *Lyne* hath minded me to send
“ you a Relation of that most eminent
“ Cure of the *Kings Evil* in this City,
“ by the Prayers of King *Charles* the
“ First. The Person that labored un-
“ der that Infirmary, was *Robert Cole*,
“ well known in *Winton*, being a pub-
“ lick Inn-keeper, first of the *Three*
“ *Crowns*, next of the *Katherine Wheel*,
“ both Houses near the Colledge of
“ that place: Twas evident to all per-
“ sons that he was highly Diseased, and
“ great Scars remained as evidences of
“ it after the Cure: His Throat was the
“ place of his Soars, where there were
“ great Wounds, and the encrease of
“ them gave the Man daily and just
“ fears, that the passages for his Breath
“ could not long continue whole and
“ useful, he sought for relief by a Me-
“ dicinal Water, which he received
“ from an Apothecary of *Sarum* (I
“ think he told me his name was *Hand-*
“ *cock*)

‘cock) but as he, when alive, assured
‘me, although the walking with that
‘Water did keep the Wounds clean,
‘yet it did not stop the increase nor
‘the pains: He then in despair of all
‘other help but from His Majesties
‘Touch, endeavored to procure that
‘means of Gods mercy. But it being
‘in the time when that Sacred Person
‘was removed from the Isle of *Wight*,
‘and brought through *Winton* (where
‘this object of Charity dwelt) in or-
‘der to the last of his Sufferings.
‘There were Soldiers, Guards and
‘Spies, sufficient for to prevent such a
‘gracious Act, and those had malice
‘enough to have hindred that Mar-
‘tyrs doing good if they could. The
‘poor distressed Man, on bended
‘knees, at that time in the presence
‘made several Exclamations, and
‘pressed nearer to the King that he
‘might procure notice from him, pray-
‘ing still loudly, *God save the King*:
‘which provok’d those inhumane At-
‘tendants, to deal with the Petitioner
‘as they did with their Sovereign,
‘barbarously: They strook him, re-
‘moved him, and allowed him no
‘opportunity to come within the good
‘Kings

‘Kings reach: The only effect was,
‘that the importunate cries of him
‘which was impatient to be denied
‘the last hopes of ease and life, made
‘the good Prince observe him; and
‘since he could not be hindred from
‘reaching him with his Prayers, he
‘gave the weak and now despairing
‘Man his Blessing, in the like words
‘to these: Friend, I see thou art not
‘permitted to come near me, and I
‘cannot tell what thou wouldest
‘have, but *God bless thee, and grant*
‘*thy desire*; after which, the dis-
‘eased Man without the Kings stroak-
‘ing, was forced to return to the Li-
‘quor that he had formerly washt his
‘Soars with: But although the Bot-
‘tle that he kept it in had been secu-
‘red in a Cup-board, and is to this
‘day without any crack in it, yet the
‘Water was much wasted: The next
‘day he found a greater decrease in
‘the Liquor, and so daily until it was
‘dried up. At length, the Bottle
‘became scabbed in its sides, and ma-
‘ny Botches appeared in it, the gla-
‘zing of the Bottle breaking off
‘through the round bubbles, or
‘botches that arose in the Earth: And
‘as

‘as these effects appeared in the Ear-
‘then Vessel, the Face and Throat of
‘the Patient healed with equal speed.
‘I my self knew the Man so whole,
‘that the Scars were the greatest te-
‘stimony that he ever suffered by that
‘Disease. He was ever after freed
‘from any running issue, or pain, un-
‘less at one time, when (as he told
‘me) a Gentlewoman that saw the
‘Bottle, attempted to pick off some
‘of those Excrescences that budded
‘out of its sides: After this, the pla-
‘ces that had been affected in his
‘Throat gave him new trouble and
‘grief, but nothing was vented there,
‘which being over, he lived above
‘twenty years in ease, and in that
‘Sickness of which he died, the Kings
‘Evil had no share.

‘This practice of the Gentlewo-
‘man, and the fear of those times,
‘made this *R. Cole* conceal the Bottle
‘as much as he might do, lest it should
‘be injured after he found his Face
‘had a sympathy with it, or lest the
‘Powers then domineering should
‘demand it from him, he preserved it
‘in a Woollen Bag, and although it
‘might have been of great advantage
‘to

‘to his Profession to have exposed it
 ‘to his Customers, yet he regarded
 ‘his Safety more than his Profit, and
 ‘concealed it with all the Art he
 ‘could; so that it was not seen but
 ‘when an intimate Acquaintance ex-
 ‘torted that respect from him, with
 ‘good assurance that it should not be
 ‘roughly handled; he being dead,
 ‘the Bottle is until this day in the
 ‘Hands of his Widow here in *Winton*,
 ‘where there are many other Wit-
 ‘nesses of this which you receive now
 ‘from

Your very faithful Servant,

J. O. NICHOLAS.

At the same time I had this following at the Colledge of *Winton*, given me by a Person of Quality: Of two men, both Father and Son, either of them being troubled with the *Evil*: The Father was touch'd by the late King and received Gold; the Son never was touch'd, neither did he ever receive any. The effect hereof was as followeth: The Father being distempered and ill, keeps the Gold about his own neck, which kept him in health, and gave him speedy ease and relief: The Son falling ill, he borrows his Fathers Gold from his neck, and puts it about his own, which likewise gave him ease and relief. The Father after this by leaving his Gold, had his Distemper seized him afresh, and then took the Gold again, and this made it as readily vanish. And thus by the intercourse or change of Gold from Father to Son, and from Son to Father, whoever of them kept the Gold, was defended against any new approach or appearance of his Distemper; and this was kept and maintained by them for many years together.

An-

Another, not much unlike this, I had from *John Hebden* Esq; whose Mother being healed by King *Charles* the First, of blessed memory, did in a very short time recover, and was healed of her Disease. She after this going over into *Russia*, where she afterwards dwelt, met there with one *Mr. Heath*, a *Russia* Merchant, who was likewise so extraordinarily troubled with the *Evil*, that he was said to be near eaten up with the same: And although he made all the means he possibly could to get over to *England*, to come to be touch'd by His late Sacred Majesty for the same, yet the illness of the Weather, and the badness of the Season prevented his designs. The great thing here remarkable is this, *Madam Hebden* lending this Merchant her Gold which she received from the King, and he for some time wearing the same about his neck, within a very small time after the use thereof, he found benefit, and upon his continuance of the same in use, he very speedily amended, and became so well, that he had no farther need of His Majesties Touch. The Lady herself is now alive, and ready

to attest the truth hereof, as I had it from her Sons own hand.

Mr. *Foster*, now an Inhabitant in *Windsor*, when he was about six years of Age, and perfectly blind for about two years, so that he could neither see Sun, Moon, Fire or Candle, who being perplexed also with many Scrophulous or Evil Swellings about his Throat, and many others seizing his Face, Arm, Hands and Fingers; and after having spent much money with Physicians and Chirurgions, to little purpose, was after all this brought to his late Sacred Majesty to be Healed, by the benefit whereof, within fourteen days, he presently recovered his sight; and his Swellings which did frequently run into Suppuration and healed in several parts of his Body, were as speedily dried up, and he hath ever since remained sound without any appearance of relapse. This I had from himself this last Summer at *Windsor*, who I am certain will be ever ready to maintain the Truth thereof to his dying minute.

There

Of the Royal Gift of Healing. 141

There was a Woman Quaker which lived at *Guilford* in *Surry*, who being so perfectly blind, that she was rob'd of all light and sight: She coming to *Hampton-Court*, where our late King was then a Prisoner, to be touch'd by His Sacred Majesty; so soon as she received the same, or within less than an hour after the reception thereof, she went down to the Kings kitchen, and did there tell the number of Spits which were turning upon the Range, and did there fall down upon her knees, praying to God to forgive her for those evil thoughts she formerly had of her good King, by whom she had receiv'd this great Blessing. Mr. *John Stephens* of the Kings Backstairs, was an eye-witness of every part hereof, he being then at the Operation, and afterwards seeing her in the Kitchen: At this time the King did only put over her Neck a Silver Two pence, strung in a white Silk Ribband; and this may prove, that other Metal used and imployed by the Sacred Hand, does the same as Gold. All People which did here come to be touch'd had only Silver given to them, and yet most of them

known to be cured; and such as fail'd thereof, hapned chiefly from their unbelief and incredulity. Mr. *Henry Ewer*, four years of age, was brought by the former Mr. *Stephens* to be touch'd by His late Sacred Majesty at *Hampton-Court* at the same time; his Eyes being so sore and ill-affected, that he could not look upon any Fire, or behold the light of the Sun or Moon, they were so weak and troublesom to him: within a Month or six Weeks after his being healed by the King, he was seen perfectly discharged from his pain, and recovered to admiration, and lived many years free from all trouble: Both these Mr. *Stephens* is ready to maintain, if at any time he may be questioned about the same.

Mr. *Halford*, one of His Majesties Heralds, tells me this following of one *Helena Payne* of *Windsor*, who having the *Evil* in that measure as it made her Blind; this bred from a great Rhume and *defluxion* of her Eyes, with which she was perplexed for several years together. King *Charles* the First being then a Prisoner in *Windsor*, and commanded thence by the

the Regicides to *London*; this poor Woman press'd to be touch'd by His Sacred Majesty as he was passing over the Bridge, and presumed to take hold of his Coat, humbly supplicating His Majesties Sacred touch: The good King tells her he had no Gold; she still begs for Christ Jesus sake, that he would grant her His gracious Touch; the which she having received, within three days after she grew well and recovered, and did after that retain her Sight to her dying day.

Another old Man came to my Lodgings at *Windsor* this last Summer, who told me, That he having been Lame for several Years together, so that he could neither go or stand; he being brought to our late King, of Blessed Memory, to be touch'd at *Windsor*, he thereupon soon amended, and recovered his strength to that capacity as I then saw him in, and hath had the use of his Limbs ever since to admiration.

Mr. *Presgrave*, one of His Majesties Serjeants at Arms, told me this fol-

following remarkable History of a Gentlewoman, who was troubled for several years with the *Evil*, who also had divers running Soars about her Arm, she being a Nonconformist and Dissenter from our Church, and having very little Faith of His Majesties Touch; but at length, by very great perswasions of her Friends who had found benefit thereof, by their earnest perswasions did gain of her, if possible, to procure His Majesties Touch for the same. This being in the time of our late King, of Blessed Memory, when he was at *Hampton-Court*; she goes thither and was healed by him, she having received His Majesties gracious Touch, and a piece of Silver about her Neck, immediatly grew better, and within a small time afterwards perfectly recovered, so that her Soars dried up, and she acquitted from all running Issues. But as a very strange Remark hereof, upon the day of our Blessed Sovereigns cruel Martyrdom, her Sores broke out afresh, she being in the Country and hearing nothing of the same: But within a small while after they healed up again, and she appeared very well without any appearance of Relapse. Mr.

Of the Royal Gift of Healing. 145

Mr. *Seymour Bowman* sent these two remarkable Histories in a Letter to me; the which, because I design to Print nothing but Truth, I do here present the Reader with a true Copy of the same: The truth of which he is ever ready to justify.

Sir,
‘**T**O add to that great Treasure
‘which I understand you are
‘Enriching the World with, give me
‘leave to contribute two Mites, which
‘may be thus far grateful to you, be-
‘cause they are upon my own know-
‘ledge. In the Year when the
‘great Treaty was between the late
‘King and Parliament at the Isle of
‘*Wight* (whether my occasions then
‘called me) His Majesty coming home
‘one Evening from the Treaty-house,
‘a Daughter of one Mr. *Stephens* (I
‘think his name was) a Citizen of
‘*Winchester*, was touch’d for the Evil
‘in her Eye, which as soon as His Ma-
‘jesty had done he went to Prayers,
‘(Dr. *Hinchman* and Dr. *Sanderson*,
‘since Bishops of *London* and *Lincoln*,
‘officiating) in which time her Eye
‘flew open; at which she her self be-
‘ing

'ing surprized, told her Mother, who
 ' joyfully at the end of Prayers pro-
 ' claimed it as a Miracle; upon hearing
 ' whereof, I asked the Girl about it,
 ' she told me she had been blind more
 ' than a Fortnight, and Mr. Serjeant
 ' *Paynter*, then chief Chirurgeon in
 ' Waiting, assur'd me he look'd upon
 ' her Eye to be in great danger. By
 ' this time it arriv'd at His Majesties
 ' Ear, who came to the Girl as I stood
 ' by her, and in my hearing ask'd her
 ' how long her Eye had been closed;
 ' she answered, above a Fortnight: Do
 ' you see now, said the King? to which
 ' she replyed (putting her hand on her
 ' other Eye) I see your Majesty; I see
 ' anything about the Room; at which
 ' His Majesty pausing awhile, with a
 ' kind of Venerable admiration, took
 ' her by the hand and kiss'd her.

' At my return from the Island, I
 ' lodged at *Calshot-Castle* (which is a-
 ' bout the mid-way to *Southampton*)
 ' with my Friend Captain *Peter Bettef-*
 ' *worth*, then Governor, who shewed
 ' me a young Man, whom he told me
 ' had been infirm with the *Evil* in his
 ' Thigh for nine years, that it was very
 ' unpleasant to behold, the Flesh being
 ' rotted

Of the Royal Gift of Healing. 147

rotted away to the very bone, so that
more than two pounds of flesh (by
computation) could not equal one
Thigh with the other, and for three
years he went with Crutches; so that
when he went to the Island to be
touched, it was very troublesome for
him to go in or out of the Boat, as
both himself, his Father and Mother
acquainted me. This very night after
the King had Touched him, and put
a shilling about his Neck which he
brought with him, and shewed me,
his Tents, which were of a very great
bigness, fell out of his Wounds, and
could not be kept in: In three days
he quitted his Crutches, and made use
of a Staff only. In three Weeks he
was able to play at Nine pins and run
after his Bowl, and in less than a year
he went to *New-found-land* as a Sea-
man.

Sir, If you please to insert these a-
mongst the rest of your *Miranda*, I do
assure you they are undoubtedly
true, upon the knowledge of,

Sir,

Dukes-head Bedford-
Street, Dec. 19. 82.

Your affectionate Friend
and Servant,

Scymour Bowman.

From

From Mrs. *Booky* near *Charing-Cross* London, I had this following of one Mrs. *West*, the Daughter of Sir *John Jacob*, who being extraordinarily afflicted with the Evil, and perplexed with many running Sores when she was young, and having spent several Hundreds of Pounds upon Physicians, Chirurgeons, and the like, all which pretended to give her Cure, which never being effected, (her Mother being very willing to use all means for her recovery, having no great Opinion of His Majesties Sacred Touch;) but Sir *John* her Father seeing all their Remedies failed, and small hopes of amendment could be expected by their Methods, resolves to use all imaginable means to procure His late Majesties Sacred Touch for her, by waiting on Him when He was at *Holmby-House* in order to the same. The which he having obtained of His Sacred Majesty, bringing with him his own Gold, which the good King was pleased to put over her Neck; she leaving off her Plaisters she formerly made use of, and keeping her Sores clean as she was directed by His Majesties Order, her Sores soon healed
of

of themselves, and she speedily grew strong and well, who for some time had been so weak and infirm, that she could scarce stand or go. Some years after, she leaving off her Gold, her Disease seized her afresh, by gathering again in one of her Eyes, which proved both very painful and troublesome, her Head swelling also to a very vast bigness, and in few days she grew perfectly blind again. Her Father seeing this strange and frightful change, enquires the reason thereof, and finding her not wearing the Gold about her Neck which had been given her, did attribute this new and fresh appearance of pain and swelling to her want of the same. And although it was some time before the Gold could be found, he not knowing at present what was become thereof; yet by diligent search afterwards finding it again, and he putting it over her Neck, and she wearing the same, her Swellings suddainly vanished, she recovered her sight, and has the use of both her Eyes to this day, being in perfect health.

This following was sent me from a very good Friend of Mr. *Bowmans*.

Mr.

Mr. Browne,

‘**H**Earing you are Publishing a
 ‘Book of the strange Cures
 ‘done by His late and present Majesty
 ‘concerning the Evil, give me leave
 ‘to acquaint you with a remarkable
 ‘Cure done upon my own Son, about
 ‘three years of age, the Disease being
 ‘so in his Eyes and Face, that he ap-
 ‘peared troublesome to the Behold-
 ‘ers, and a very uneasie Object to
 ‘himself: But he being toucht with a
 ‘Handkerchief dipt in the late Kings
 ‘Blood, lent him by one Major Gouge,
 ‘a Commander then in the Parliament
 ‘Army, he was in 14 days perfectly
 ‘cured of his Disease. And this I aver
 ‘under my Hand,

ROGER TURNER.

*From my House in Cur-
 siters-Alley, Octob.*

27. 1682.

This

This Letter was brought me by a very good Friend, and a Person of Quality, who desired my inserting of the same.

I proceed now to some of those marvellous Cures done by His late Majesties precious Blood, where at this day, as true Devoters to His Sacred Memory, there are many that have affirmed wonderful Cures performed by the same. And one remark hereof, is that of a Woman at *Deptford* near *London*, who was cured of her blindness, and many other Infirmities, she only being Toucht with a Handkerchief which had been distained with His late Majesties precious Blood.

Dr. *Francis Thompson*, D. D. and Chaplain in Ordinary to His Majesty, gives me this following Observation under his own Hand; where he writes, That being at *Hadham* with Mr. *King*, one of His Majesties Pensioners, and going thither to Sir *Richard Atkins* his House; where he observing a good Picture of a young Lady, Sir *Richard* told him it was one of his Daughters deceased, of whom he had a very remarkable

markable Story to tell him, which was as follows : That a little before the Kings Restauration, his Daughter having a Swelling in her upper Lip, for which he had consulted several of the most eminent Physicians of the City of *London*, who at last concluded it to be the *Evil*, and advised him to go to the King then at *Breda* or *Brussels*, to be cured ; whereupon preparing for his Voyage, he hapned to discourse Sir *Orlando Bridgeman's* Lady, who intimated to him, that there were hopes of the Kings saving him his intended Journey ; and that however in the mean time, she would accommodate him with a Handkerchief or Cloath dipt in His Sacred Majesties Blood, which had done several Cures, which certainly could do his Daughter no hurt, and if he would promise to restore it, she would lend him it, to see if it might succeed accordingly with his Daughter as it had with others ; upon which he received the same, and his Daughter frequently tapping her Lip therewith about a week or ten days, or thereabouts, by Gods blessing, and the use thereof, she was perfectly cured to admiration.

From

From Sir *John Pettus* I had this following of *Madam Bowyar*, who having for many years been troubled with the *Evil*, and finding no ease by any Medicine whatsoever, she not having the happiness to come at our late Sacred King, of Blessed Memory, to be Touch'd: and understanding of his barbarous Martyrdom designed, she used all imaginable means, and applied her best Interest to gather or collect a little of his pretious Blood; the which she having obtained in a piece of Tiffany, did wear the same about her Neck, and within a very small time after her use of the same, she was perfectly discharged from her Disease, and hath ever since continued well, and is still alive to confirm the truth thereof: And when she had found this great efficacy thereof on her self, she lent several pieces of the same, which had been likewise distained with this pretious Blood, and where ever they were applied to *Kings Evil* Swellings, they were seen suddenly to retreat; and such as made use thereof, were as speedily and successively cured to admiration.

Since my reception of the afore-named History from Dr. *Thompson*, I had this his Letter sent me, wherein as a farther vindication of the former, he gives me two others, as follows;

Sir,

According to your desire, I send you in brief the Import of what we discoursed, abridg'd of some Circumstances; viz. That I being with Mr. *King*, one of His Majesties Prisoners at Sir *Richard Atkins* his House, when at *Hadham*: He told us, That one of His Daughters had a Swelling on her upper Lip, which the eminent Physicians of *London* concluded was the *Evil*, and accordingly advised him to repair then to the King at *Brussels* (or *Breda*) for Cure. But while he was preparing for his Voyage, he hapned to receive a Cloth dipt in the late Kings Blood, from the Right Honorable the Lady *Bridgman* (being famous for many Cures) whereby his Daughters Swelling was perfectly abated within a Week or ten Days, by Gods Blessing, only upon her frequent tapping

‘ping the affected place with the said
 ‘Cloth. Since I told you this, I had
 ‘it confirmed by my *Lady Bridgman*
 ‘in Person, and by another parallel in-
 ‘stance; That in a few days it cu-
 ‘red a young Lady near related to
 ‘her Ladyship (whose name must be
 ‘supprest) of a Swelling also on her
 ‘upper Lip, by dabbing it only with
 ‘the same Sacred Gore, being a little
 ‘wetted therewith.

‘To which I may add, what I lately
 ‘heard from an honest Loyal Citizen,
 ‘of very good reputation in *St. Lau-
 ‘rence Lane*, that a person went from
 ‘his House so blinded with the *Evil*,
 ‘that he could not discern a Door-
 ‘place in the Room, when he went
 ‘out of it, and yet that very After-
 ‘noon walked without direction from
 ‘*White-Hall* to his house, after he had
 ‘been touched by his present Majesty,
 ‘whom God long preserve; and that
 ‘he knew several others touched, and
 ‘every one cured.

This is all at present from,

From my House in Silver-
 street near Wood-
 street, London, Dec.
 21. 1682.

Sir, Your assured
 Friend and hum-
 ble Servant,

Francis Thompson.

O o 2

There

There was a Scotch Merchant, who made it his business every Spring and Fall to bring People from *Scotland* and *Newcastle*, troubled with the *Evil*, to the King where ever he was in his Troubles; as at *Brussels*, *Breda*, *Bruges*, *Anwerp*, and the like; and before his return from the King, he generally acquainted Serjeant *Haynes* of His Majesties Chappel (from whom I had this observation) how those Persons were which he carryed back with him, after they had been Touch'd: Amongst the rest of which, he related this remarkable Story, of one amongst the rest that came who was refused a Ticket by the Chief Chirurgion then in Waiting (where he assured him, that all such who had obtained His Majesties Touch, received Cure therewith): But this poor Man being denyed the Touch of the King, by reason of the Chirurgeons not giving him a Ticket, telling him, He had more need of an Hospital than of His Majesties Favor; affirming, That his Disease had more of the Pox than of the *Evil* in it: And he making great complaint to Serjeant *Haynes* of his hard
hard

hard measure, with many protestations of his Innocency with all or any Woman-kind, and that he should think himself utterly undone if he might not receive the honor of his Majesties Touch with the rest of his Companions, desiring nothing more, they all bringing their own Gold with them. The Serjeant having more pity on him than the Chirurgion, made his application to Dr. *Exles* on his behalf, that he would please to move the King for his being Healed; the which having done, and the King granting his desire, The next time the Merchant came to the King with fresh People, he acquainted the Serjeant, that this poor man was perfectly recovered; and although his face was so monstrous to view, and accompanied with many deplorable and fetid Ulcers, that he was forced to cover them with green Silk, yet he received that great measure of health by His Sacred Majesty, as any one could expect to enjoy.

When the King was at *Brussels*, there was a Daughter or two of the Marquess of *Carasceens*, who was Go-

vernor of the *Spanish Netherlands*, which were brought to be healed by the King for their *Evil*; both which, within a very little space of time after the reception thereof recovered to admiration: At the same time Serjeant *Haynes* told me, That not only *Scotch, Irish, English*, but several *French, Spanish, Dutch, and Walloons*, who were troubled with this Disease, were all healed by his excellent Healing Faculty.

From Dr. *William Payne* of *Winton*, I had this following Narration sent me under his own hand: That he being to wait upon Dr. *Erles*, Lord Bishop of *Salisbury*, and discoursing of the *Evil*, Dr. *Erles* told him, That when he was in *Holland* with the King, there was brought on a Bed a very infirm Woman, so weakned with that Disease, that they were all unwilling to suffer her to be brought to His Majesties presence: The Chirurgeons were very much against it also, and Dr. *Erles* himself did much dissuade it, lest she should dye under His Majesties hand, as was very much feared. But upon the Womans earnest desire, they

they did acquaint His Majesty with her condition and with her request: His Majesty was pleased to permit her to be brought in, and did touch her, none ever thinking to see her alive again. Dr. Erles, a few days after walking in the streets, did meet this Woman with a large Basket of Fruit upon her head; he enquired of her the way to some place whither he had occasion to go: The Woman knowing him because he did attend at her Healing, did presently set down her Basket of Fruit, and said, *My Heer, Meyn Heer, God bless your good King, and God bless you*, I am the Woman that was brought to your King to be Touch'd such a day, naming the time, and see how God hath blest me with success beyond all hopes, that I am so soon perfectly well and strong as you now see me. This Dr. Payne had from Dr. Erles own mouth, and doth attest the Relation thereof to be true, as he shall answer before God. And as a second Vindication hereof, when I read the same to the aforementioned Mr. Serjeant Haynes, he tells me he can justifie the truth hereof, he

at the same time waiting upon Dr. Erles beyond Sea.

A poor Man that came out of *England* to *Bruges* to be touch'd in *Flanders* for the *Evil*, by the King when he was there, having a neck as big as four or five necks, and his Head very monstrous: He being touch'd by His Sacred Majesty, and washing himself with the Water. By that time this Man reached *Rotterdam*, onwards on his Journey to his return for *England*, staying there two or three days, he sent a Letter thence to Mr. Serjeant *Knight* then in waiting, that he was discharged from his Swellings, his Neck abated of his Tumor, and by the advantage of his Touch, he received perfect health and cure. Mr. *Tho: Morley*, Avenor to his Royal Highness the Duke of *York*, gave me this Observation, being both an Eye-witness of this Touch, as also of the Letter sent to Mr. *Knight* being then at *Bruges*.

I could

I could mention many other Cures performed by His Sacred Majesty in his Exile beyond Sea; but I now proceed to several Cures acted by Him since His happy Restauration.

After the Kings Return from abroad, and entring His Royal Throne, where there were frequent Healings at His first coming, as sometimes three in a week, and these in great multitudes, as six hundred at a time, Mr. Serjeant *Haynes* tells me he hath observed amongst the rest that many which have been brought perfectly blind to the King to be Toucht, who having received the same, have been seen suddenly cured, and freed from their Distempers.

One Mr. *Edwards*, in the Parish of *Curry-rivall* in *Somersetshire*, who being sorely afflicted with the Evil, that both the sides of his Face were Scrophulated and Ulcerated, he being hereby not only made a sad spectacle to view, but his Eyes also made blind therewith, so much that he could scarce see the Sun or Moon, he coming up to *London* at His Majesties happy Restauration, in order to be healed
by

by His Sacred Majesty, within six weeks after His reception of the same, he was seen so whole, that his Eyes regain'd a perfect sight, and his Face was covered with new Flesh like that of a young Child, and lived many years afterwards without any relapse. This I had from Mr. *Alford* of His Majesties Chappel, who will always be ready to make good the same.

Mr. *Butler* Minister tells me of a Country-man, who having a Daughter very much troubled with the Evil, she being about twelve years of age, about the time of His Majesties first coming into *England*, she being for some time made blind therewith, this Country-man getting her Touched by our Sacred King, she no sooner received the same, but her Eyes immediately opened, she looked upon the King, and that very hour she was touched she received cure, and hath ever since continued in perfect health. This he had from the Father of the Child who was thus miraculously cured.

The same Mr. *Butler* tells me, that within a small time after our Kings coming into *England*, *Elias Ashmole*
E[sc]

Esq; Comptroler of the Excise, acquainted him with this following Observation, of one *Arrice Evans*, who then went generally by the name of *Evans the Prophet*, who being troubled with a very despicable and blasted Face, so that it was not only nauseous to view, but very fetid of smell, he coming to Mr. *Ashmole* to request the favour of his getting him toucht by His Majesty for the same, he utterly refused it, not thinking him a fit person to approach His Majesties Presence; and being stript of all hope or advantage from him, as also from many others which he had endeavoured to procure: He being utterly denyed the attaining the favour of the Kings Presence by any interest of Friends, at last resolves with himself (with an assured Faith, that if His Majesty did but touch him he should speedily recover) to attend the Kings coming by him in the usual Walks he takes in *St. James's Park*; the King at length coming that way, his Face being covered with a Red Cloath, the which he lifted up till he saw the King near him, which he afterwards letting fall down, cries out, *I am 'Rise Evans*. The
King

King coming nearer him with his Attendants which waited on Him, some of them told His Majesty that he was His Majesties Prophet; the King coming at him, he kneels down, and cries, *God bless Your Majesty*: The good King gives him His Hand to Kiss, and he rubbing his ulcerated and scabbed Nose therewith, which was plentifully stockt with purulent and fetid matter: within two days after his reception of His Majesties sacred favour, the abovesaid Mr. *Ashmole* saw this *Evans* cured, and his ulcered Nose dried up and healed. This Mr. *Butler* tells me he had it from Mr. *Ashmole's* own mouth.

From Mrs. *Watson* in *Kingstreet Westminster*, I received this of her own Daughter, who was so severely afflicted with the Evil, and her Swellings did arise to that bulk, that they very oft threatned her suffocation, by too close compressing the Windpipe, she using several means, and all fruitless, at length gets her toucht by our Sacred King; and when all other remedies fail'd her, at His first touch her Swellings abated, she found speedy ease and relief, and within a short time per-

perfectly was cured and discharged from her Fears and Tumours.

From *John Plummer Esq;* of *Windsor* I had this, of his own Child, who being put to Nurse to one *Harsnetts* Wife of *New-Windsor*, who was her self troubled with the Evil, after his Child had for some time suckt her Milk, she suckt her Distemper therewith also: The Child being Toucht the last Summer by the King for its Distemper, did immediately recover thereupon. The great remark hereof is this, That when the Child left the Nurses Breast, she her self fell ill, and grew weak, and for want of her being Toucht as well as the Child, she died of the same Distemper within a small while after the Child had left her.

Mr. *George Peryn*, Gentleman-Har-binger to His Majesty, gives me this Observation of a Maid coming from *Portsmouth*, the Kings Builders Daughter, who was so miserably afflicted with the Evil, and a Person so deplorable to view, that she affrighted her Spectators; she coming to *Windsor* to be Toucht, and getting to see the King at Dinner, her Face being uncovered,

covered, and she being taken notice of, was forc'd speedily to quit her place. This sad Object being within few days Toucht by our Sacred King, she suddainly amended after it, and her Face grew so whole, (which was furnished with many Ulcers) that there were but very few marks left of her former miserable aspect.

From the Earl of *Starling* I had this following, who told me his second Son being much troubled with a Scrophulous Swelling in his upper lip, having had the best advice he could procure from the most eminent Physicians and Chirurgeons to consult and advise about the same, they not giving him any appearance of Cure, advised his Lordship to get his Son Toucht by the King for the same; the which some small while after he obtained: he no sooner received His Majesties Touch, but received immediate ease therewith, and he hath remained well ever since.

From the Mayor of *Wickham* I had this, who having a Son about five years of age very much troubled with the Evil, that he was blind, and could not see, with a hard Swelling on his upper

upper Lip, and finding no good by all other means he used, he brought his Son to *Windsor* to be Touched; which so soon as he had received, his Eyes amended, the Swelling of his Lip abated, and he in a very short time restored to health, the which he hath ever since enjoyed without any relapse.

Sir *Roger Hafnet*, eldest Serjeant at Arms to His Majesty, tells me of a Child of six years of age, who having several Evil Swellings about her Neck and Throat, and so perfectly blind that she could neither see the light of the Candle, Fire, or Sun, she coming to *Whitehal* to be Toucht, she having been formerly Touched and lost her Gold, her Distemper seising her again, upon her second Healing by His Majesty, and new Gold given, her Swellings speedily vanished, and within two hours were seen to leave her, and in fourteen days she was perfectly restored to her former health. Sir *Roger* undertook her second Touch, and saw the effects thereof, and will satisfie any man which may question the truth thereof.

Mr.

Mr. *Thomas*, Clerk of His Majesties Kitchen, acquainted me with this following remarkable Observation, which was of a poor Girl which came out of the North miserably afflicted with the Evil, to be Toucht by His Sacred Majesty ; she was so perfectly blind that she was lead to *Whitehal*, having no sight at all : she having been healed by the King, the Film which covered and obstructed her sight did immediately break : after her Touching, she askt her Mother, Whether she were her Mother ? telling her she could see her. After this she went without any help out of the *Banquetting-House* at *Whitehal*, and within a little while after the Healing, he saw this Child play with other Children before the moving Wardrobe at *Whitehal* ; and this he is ready to confirm as well as affirm.

John Hebden Esq; tells me his Lady, who after a long time having made use of Physicians and Chirurgeons to little purpose, and being by their methods brought so low, that she was not able to go or stand for two or three months together, she being brought in a Chair to the *Ban-*
quetting-

quetting-House at *Whitehal* to be healed by His Sacred Majesty for the Evil, she no sooner received the same, but immediately found a very great change in her self, and with the reception thereof she likewise received a new strength therewith, so that she walked without any help to the *Banqueting-House* Door, which could not stir or go for two or three months before, and amended speedily upon it, and she in a very short time arrived at that degree of health, that she grew every day stronger, and is now as well as ever she was in her whole life.

He likewise at the same time acquainted me of a Neighbouring Fanatick of his at *Battersey*, who having five Children, and all of them troubled with the Evil at once, the Parents using several means, but all proving ineffectual, one of these Children being got Toucht by His Sacred Majesty, by His means did immediately recover of her distemper: all the other for want of the same blessing and benefit, died of the like Disease.

Sir *Lionel Waldens* Son tells me of one *Markham*, who having several Running Sores under his Arm, whence issued out much stinking matter, and a very large Swelling on his Face, he being several years so weak that he could neither go or ride, he being Touched by the King at *Windsor*, in less than fourteen days he was discharged from his Swellings, his running Sores dried up, and he hath ever since continued well and sound.

From Mr. *Robert Muryell* of *Cambridge* I had this following, concerning his Brother who there lived, who having for several years been troubled with Strumous Swellings along his Neck and Throat, he being healed by the King at *Newmarket*, his Swellings speedily vanished, and hath ever since continued in health, and that this Distemper hath for many years gone along in the Family: he told me of fifteen of his Relations which were afflicted with the Evil, and every one cured by His Majesties gracious Touch; and amongst the rest he likewise assured me that one of his Brethren, who was a Student
in

in Trinity Colledge Cambridge, who leaving off his Gold, his Swellings did speedily shew themselves; but no sooner was his Gold put on again, but they were likewise found as readily to vanish.

Mr. Thomas Dunchly, belonging to His Majesties Closet, assures me that one Mrs. Dorothy Phillips, who was miserably vexed with the Evil for many years, and had a very large Strumous Swelling in her left Breast, which afterwards turned to a Scrophulous Ulcer, so large, that he told me he could put his hand thereinto, she being in a very weak and deplorable condition, not able for above six months together to bring her Waistcoat together; and when she had tired all the Physitians and Chirurgeons she made use of about her Disease, she by Dr. Barnick was advised to go to be healed by the King; Mr. Dunchly gets her Touch, which happened on a Friday; the Monday following she went down to Longbourn in Leicestershire, and returned back in a month very well and cured, without any outward application, or inward Physick, and is at this day

very well, living at the *Old Change* in *London*.

Dr. Johnson of *Brantley*, *Rural Dean* of *Bocking*, sending another poor Woman to *Mr. Dunckly*, in order to his getting her Touch'd by the King for the *Evil*, which Woman was perfectly blind therewith for above four Months before, so as she was led up and down about the House by her Mother; and whenever she went to Church, her Mother was forc'd to lead her thither: This Woman, within a Month after she had been healed by His Majesty, she regain'd her Sight, and was in that happy condition, that she evermore led her Mother afterwards to Church.

Mr. John Stephens of His Majesties Back-stairs, acquaints me of a Gun-Smith in *Winchester*, who being a Quaker, and very much troubled with the *Evil* in his Neck, he coming to him to desire the procuring him a Ticket, in order to his being healed by the King: No sooner had this Quaker this Ticket given him, but he tells *Mr. Stephens* his Faith was so small,

small, that he did not believe the Kings Touch could much help him, or that there was any Power or Virtue therein, but resolved notwithstanding to make use of his Favor. This Quaker no sooner sees the King, but his Spirits immediately raised to a higher degree of Faith, and begot a greater belief in him, telling Mr. *Stephens* that his mind was quite altered, and he was certain His Majesty would heal him. This Quaker, within less than 48 hours after his being Touch'd, was very much amended, and before he could get home, was wholly discharged from his Swellings in his Neck: and as a publick acknowledgment to Almighty God for his great Cure, he went to the Cathedral Church at *Winchester* the first Sunday following, to pay his publick Thanks: And when he heard the King prayed for, he was taken notice of being more concern'd than at any other part of the Prayers, by lifting up his Hands as a greater and more sincere acknowledgment of the extraordinary Blessing he lately received, and is and hath ever since remained a true Son of the Church.

and Marmaduke Ling, in the Parish of North-Perberton in Somersetshire, being a School-fellow of the same Mr. John Stephens, did likewise desire him to procure a Ticket (from Mr. Serjeant Pymper, then chief-Chirurgion in waiting) for him, he having so large a Scrophulous Swelling in his Face, being very hard, and monstrously extended, that he scarce knew him; he being touched by his Sacred Majesty, within 14 days after his Swelling grew soft, and every day became more and more pliable, so that in six Weeks time it was like the other side of his Face: And in two years after Mr. Stephens saw him in Somersetshire there perfectly well. This and the former, he is ready to make good, when ever asked thereof.

A Servant-maid of my Mother-in-law, living at Enfield, who having a very ill constitution of Body, accompanied with many Scrophulated Swellings, and Evil Ulcers, and running Sores in both her Legs, being both very noysom and foetid; she having made use of many Chirurgions and

and others, but without any relief; asking my advice, I ordered her to come up to *London* to be Touch'd by the King for the same; the which she no sooner received, but found immediate ease, her running Soars soon dried up, and in a small while her Swellings abated; she leaving off her Gold, her Swellings began to appear again, as also a new vent of running, and she her self became disordered: She craving my advice the second time, I ordered her evermore to keep her Gold about her Neck, and ever since she followed my advice, she has had no further appearance of running Issue, Relapse, or Trouble,

A Nonconformists Wife, having more Faith in her than her unbelieving Husband, being very much troubled with the *Evil*, was brought to the King, in my waiting this last Summer at *Windsor*, to be Touch'd; who although she daily desired her Husband she might come before, she was evermore denyed the same, he telling her it was a piece of Superstition, and that there was no more Virtue in the Kings Touch than in another

Mans: Her Husbands occasions calling him to take a Journy, theretofore, if possible, to be healed by the King, and was brought into the Presence, she not being able to walk up. I have it for certain, That as her Faith was stronger than her Husbands, so the Effects thereof were as prevalent, whereupon she presently amended, and received great help and comfort. I should be evermore of this Womans belief, had I been in her condition, and should always desire with Dr. *Fuller*, that I might gain the favor of His Majesties Sacred Touch, and the happiness of being Healed by him; where I ought also to joyn gratitude to God the Author, and all humble thanks to His Sacred Majesty the Instrument of my recovery.

I having the great Honor of first waiting on His Sacred Majesty at his Chappel Royal at *Windsor* on my Knee, at which time was above forty miserable and charitable objects of Charity, as both *Scotch, Welsh, Irish,* and *English*, which were troubled with the *Evil*; many or most of which did find present ease and cure;

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Of the Royal Gift of Healing. 177

Amongst the rest, I shall presume to present this as a publick Remark of that days Healing; which was in a Child about six or seven years old, being one of His Majesties Carriers at *Windsor*, who having a very large Swelling of his Neck, which was but little before brought to Mr. *James Morlins*, His Majesties Chirurgeon, and me to behold; we both advised a Caustick to be applyed thereto, the Matter which being therein contained being deeply lodged: But without following our advice, this healing hapning a few days after, I gave him a Ticket in order to his Childs being Touch'd; the which the Child having received, the Swelling the very next day did break, and Matter daily issued thence which lessened its bulk, and in a short time I saw the Child perfectly whole, and discharged from the Swelling.

A young Child of Mr. *Bradlyes*, near *Charing-Cross*, being by me brought to the King to be healed at a private Healing at *White-Hall*, amongst some others, where I only waited; being troubled with the *Evil* in her Eyes, which proved very troublesome and
irk.

irksome to her, very near spoiling her sight, and who could scarce get any Nourishment into her Mouth, which very oft threatned her suffocation: This Child within six days after her being touched by the King, her sight amended, the hot Rheum in her Eyes abated, and her Mouth, which was so troublesome to her, became well, and she in a very short space perfectly cured.

Mr. *James Hollier*, the Son of the famous Mr. *Tho. Hollier* Chirurgeon, and my Master, who being troubled with the Evil, and having several running Ulcers which could not be cured by his Fathers best Art, all imaginable means proving ineffectual, he being at length touched by our Sacred King, his Sores suddainly dried up, and never any appearance of relapse have since hapned to him.

Elizabeth Williams having the Evil in her Eyes for many years, which made them sore by their continual gleet, for which she had used many Medicines to little purpose, she being Touched by the King for the same, did presently find ease, speedily recovered, and continues now in health.

Benjamin

Of the Royal Gift of Healing. 179

Benjamin Fuller having a cold Tumour which seized his Elbow, in so much that he could not lift his Hand to his Mouth, nor remove it from any place without the assistance of his other, he having received His Majesties gracious Touch, did speedily amend, and became very well soon after he had received the same.

Henry Onfly in *St. Thomas Hospital* had very large Ulcers about him like Honey-Combs, which gave him that pain that he took no rest for many days and nights; that very day he was Toucht by the King for his Distemper, he found ease, slept well that night, his Sores soon healed up, and he to admiration hath ever since continued well and sound.

Carington Bransell, a poor Seaman, who having a cold Swelling in his Hands, that all the Tendons and Ligaments thereof were supposed thereby to be foul, he upon receiving His Majesties gracious Touch, recovered from his Swellings by its abating and lessening it self every day, and in a short time after used his Hand, and grew perfectly well. These five last I had from the abovesaid *Mr. Molins's* King-

Kinsman, left me under his Hand, and sent me from his Master.

Dr. *Eaton* tells me of two Women walking together near *Oxford*, which had lately come from *London*, with the Daughter of one of them, who had for some time been perfectly blind with the Evil, That day she received His Majesties Touch, she at Dinner so well recovered her sight, that she having a Handkerchief shewn her, she could tell what it was: These two Women told the Doctor with abundance of Joy this History, with thanks for the great blessing the Daughter lately received by His Majesties Sacred Hand.

There's also another remarkable Observation brought to me of our Sovereign's late Touch here at *White-hal*, just before he went to *Newmarket* this last Meeting, where amongst the rest, a Child of an Innkeepers in *Holborn*, having for some considerable time been perfectly blind, so that she could neither see Sun or Moon, or the Light, who upon His Majesties gracious Touch, the same Child recovered her sight, the which she keeps, and is very well at the writing hereof.

One

One *Thomas Costland*, (as another remark of His Majesties favour) living near *Oxford*, and having many Strumous Swellings about his Neck, for which he had been touched and cured; but upon leaving off his Gold, his Swellings seized him afresh: the Gold being new strung, and put again about his Neck, his Swellings suddainly abated, and he to his dying day continued ever after in health, without any appearance of relapse. This also I received from the aforesaid Doctor *Eaton*.

From Dr. *White* I had this following of a Woman in *Lamborn* in *Berkshire*, who being so grievously troubled with the Evil, that it made her so blind, that she could not see cross the Table; she having been toucht for the same by the King, within less than fourteen days she recovered her sight, so that she could distinguish between every one at the Table; and she every day so mightily amended, that in a short space of time she perfectly regained her sight to admiration.

From

From Madam *Waterman*, His Majesties late Physicians Lady, I had this following Observation of a Person of Quality, who was much troubled with the *Evil* in her Eyes, as also many running Soars behind her Ears; for the curing both of which, all imaginable means were used before (His Majesties happy Restauration) by the most eminent Physicians and Chyrurgeons in *London*: She by all their skill and advice no whit growing better, but having some appearance of help by longer use of their Medicines, and did purchase greater hopes than she expected, at length advanced to a very great measure of Cure; but this continued no long time: Some Years after His Majesties happy return into *England*, her Distemper seized afresh in her Eyes, and by my Lady *Ioyes* advice used several Remedies (who for some miles was sent for to advise about the same) but she using several means to as little effect as the former, she being evermore compell'd to keep in the dark, or close place, where she could not endure the sight of the light, not being able to walk in or out of the House without leading, no
ways

ways capable of enduring the light of the Sun or Fire, or the very appearance of Day. This Lady being touched by our Sacred King, within two days after could endure the light without trouble; and in a Weeks time she received that miraculous Change (that she without any further help) could walk abroad by her self without any help or assistance, and hath ever since continued free from any further Distemper, although it hath been above fifteen or sixteen Years since she received his Majesties gracious Touch.

The aforesaid Lady tells us likewise of Sir *Nicholas Tuck* two Children, who both were also much troubled with the *Evil*; the one with running Soars behind her Ears, which were not to be cured by the utmost of Art; the other with soar Eyes, and an extraordinary Rhume: Both these being touch'd by His Sacred Majesty the last Summer at *Windsor*, received immediate Cure; as I had from the above-mention'd Ladies own Lips.

The

The Daughter also of the Honored Dr. *Waterman*, being much troubled with the *Evil* in her Throat, and Swelling, which proved very troublesome to her, so that for some time she was not able to hold up her Head, or move the same without pain; she likewise being touch'd for the same by His Sacred Majesty, within a few days after it, she much amended, and hath ever since continued well: But she, upon leaving off her Gold for some time, she felt new Pains and Swellings, but no sooner had she put the same Gold on again, but her Pain and Swelling abated, and found as speedy a Recovery, as the want of the same gave her fresh fears of its return.

This following I received also from the afore said Mistress *Elizabeth Bookey*, which was of a near Relation of her own, of a Child of about two years old, who having very many troubles upon her, as Fevers, Agues, Vomittings, and other Illness about that time of her Age; for which advice being askt from the most eminent Physicians, one amongst the rest judg'd it to be

be an Evil humor cruising about her Body; others were of another Opinion, she being for some time kept under the Physicians hands for some years; about the seventh Year of her age, the Humor gathered afresh upon or very near her left Breast, which was so violent that it drew the child crooked, and made her to bend like a Bow: this sore was opened and dressed by an eminent Chirurgeon of our City of London; it being for some time kept open, at length healed up of a sudden, but it very quickly gathered again inwardly: The Relations then remembering the opinion of one of the most eminent Physicians who had formerly been consulted, & that he supposed it to be an Evil humor, or the same Humor that begets the same Disease, used all imaginable means of having her Touch'd by the King: But he that had the most immediate care of her, said it was the *Evil*, and if it were, it was not Touching that could help her, but it must be other means that must effect her Cure. The Relations not being herewith satisfied, they carried the Child to Mr. Serjeant Knight, Serjeant Chirurgeon to His Majesty,

Qq

who

who was of opinion that it was not the Evil: A year or two after, this Distemper seized her Eyes, where she met with such a violent Rhume, that it not only blistered her Eyes, but made Scars also in her Face: They made their second Address then to His Majesties Chirurgeon, who seeing the Disease so apparently discovered its self, that she had a Ticket, and was touch'd by His Sacred Majesty; the which she no sooner had received, but she immediatly found ease in her Eyes, and hath continued very well for these last ten years together, except upon leaving off her Gold, whereupon she saith she hath met with some small illness in her Eyes, which upon putting her Gold on again, hath as suddenly vanished.

The Healing before the Kings last meeting at *New-market*, which was in *March*, before he left the City there was a very poor Country Woman brought in a Chair to be healed, which could neither go nor stand: His Majesty affording her His Royal Touch, she suddenly thereupon amended; the day following she was able

able to walk about the Room; and in two days after she was so perfectly recovered, that she went into the Country freed from her former Sickness, and discharged from her Scrophulated Swellings.

At the same Healing another young Woman which was very near blind, and very much disturbed with Strumous Swellings, and had also several running Soars about her, she being touch'd then also by the King, received perfect Remedy by the Royal Favor of his Sacred Hand. Both these, I my self was Eye-witness of, and therefore do confidently assert the truth thereof.

Being in the Society of many Persons of Quality, I had this remarkable following Observation from an eminent Person of this strange Cure. A Nonconformists Child in *Norfolk*, being troubled with Scrophulous Swellings, the late deceased Sir *Thomas Brown* of *Norwich* being consulted about the same, His Majesty being then at *Breda* or *Bruges*, he advised the Parents of the Child to have it carry-

ed over to the King (his own Method being used ineffectually :) the Father seemed very strange at his advice, and utterly denied it, saying, The Touch of the King was of no greater efficacy than any other Mans. The Mother of the Child adhering to the Doctors advice, studied all imaginable means to have it over, and at last prevailed with her Husband to let it change the Air for three Weeks or a Month; this being granted, the Friends of the Child that went with it, unknown to the Father, carried it to *Breda*, where the King touch'd it, and she returned home perfectly healed. The Child being come to its Fathers House, and he finding so great an alteration, enquires how his Daughter arrived at this Health, the Friends thereof assured him, that if he would not be angry with them, they would relate the whole Truth; they having his promise for the same, assured him they had the Child to the King to be touch'd at *Breda*, whereby they apparently let him see the great benefit his Child receiv'd thereby. Hereupon the Father became so amazed, that he threw off his Nonconformity, and exprest
his

his thanks in this method; Farewel to all Dissenters, and to all Nonconformists: If God can put so much Virtue into the King's Hand as to Heal my Child, I'll serve that God and that King so long as I live with all Thankfulness.

The following Letter came very lately to my Hands, which I shall here insert *verbatim*.

Mr. Brown,

I Am informed that you are Publishing a Treatise of *The Royal Gift of Healing*; and knowing that many are of the Opinion that there can be no benefit received without a strong belief, &c. Therefore pray to your many Obligations, add one more, by inserting this in your Book, *viz.* I was very much afflicted with the Distemper vulgarly known by the Name of the *Kings-Evil*, from seven years of age, until the time that I received His Majesties most gracious Touch: I was so much afflicted with it, that at some times my Face would be so Tumesied, that I could hardly see out,

or speak plain : my Cheeks and Neck were full of Glandules, and I had such a running Ulcer in my upper Lip, that at some times it appear'd like a Hare-Lip, and in a very bad condition I continued from the year 1648, until the year 1662, at which time all my Friends advised me to get the Favour of being Toucht : but I believing no further than I could see demonstrated, though none could exceed me in Loyalty, I refused to go : but in a short time after I had some Business of another Nature to go to *London*, which having soon after I came perfected, I did not dare go home again without being Toucht, because I made that the pretence of my Journey. So then I went to some Friends in *London*, who gave me Recommendations to Mr. Serjeant *Knight*, who gave me a Ticket, and I waited upon His Majesty as I was directed, and received His Divine Touch ; which had so good effect upon me, that in two or three days I was very much at ease ; and by that time I got home, which was within a fortnight, I was perfectly well, to the great Glory of God, the Eternal Honour of His Sacred Majesty, and the Law-

Of the Royal Gift of Healing. 191

Lawful Heirs of the Crown, whom
God preserve. *Amen.* Sir, When
I have the Happiness to Kiss your
Hand, you shall have a more parti-
cular account from

Your Humble Servant,

Philip Williams.

From my House at the Globe
in *Whites-Alley* in *Chancery-*
Lane London, Dec. 10. 1683.

A poor Country-woman came with
her three Sisters from *Oxford*, to be
healed by His Majesty in the Week be-
fore last Easter; this Object of Chari-
ty came to my House in a very mis-
erable condition, and was as well by
Serjeant *Pyle*, His Majesties Serjeant
Chirurgeon, as my self, viewed, and

her Distemper was concluded by both not to be the Evil; her Legs were both extraordinarily blistered; her Stomach was so weak, that she for some days could not eat any Dyet. I being upon pure Charity perswaded by her earnest Intreaties and Requests to have her Toucht, ~~the~~ which on her bended Knees she humbly requested, with that perfect assurance, that could she attain it, she should certainly gain her Cure; she at the publick Healing at *Whitehal* was Toucht by His Majesty: that very night she eat two Eggs, that for above ten days before nauseated any Dyet. The day following she was Toucht again, and with it she received His Majesties Gold: upon which her Sores and Blisters in her Legs dryed up, she speedily thereupon amended, and within a very few days to admiration was perfectly retrieved from her Disease, and to this day is a visible Object of His Majesties great Cure, (the beginning and ending of which I saw) to His Sacred Thanks and Glory.

From Mr. *Whitacre* of *Winchester* I had this following, of a Child of one Mr. *Harbins* of the same place, who
being

being perfectly blind with the Evil, and the being Toucht by His Sacred Majesty for the same at *Whitehal*, she immediately received great benefit thereby, and recovered her sight to that great degree, that walking the same day along with her Mother by the Maypole in the *Strand*, she askt her Mother what that long Pole was for? which she thankt God she then perfectly saw, and hath continued very well ever since.

Elizabeth Detolders of *Flushing* in *Zealand*, was toucht by the King for the Evil about thirteen years since, who having many running Sores about her Neck, soon after her touching she immediately received benefit, and within a little while after her Sores perfectly dryed up. I saw this Woman my self, who came with her Sister who was troubled with the Evil to be Toucht this instant *October* at *Whitehal*, and she is perfectly healed, and hath continued so ever since.

William Luke of *East-Packham* in *Kent*, a Blacksmith, who having the Evil very much in his Eyes, was toucht by the King for the same, and received immediate benefit thereby: he
was

was toucht about *Easter*, and every year about the same time he meets with a fresh return hereof: he comes about forty miles, and every year he gains the Kings Touch, he receives Cure therewith, and goes home very well, and follows his Calling. This I had from Mr. *Doublebrook*, who is one of His Majesties Yeoman-Ushers, and who always brings him to the King to be Toucht.

From Mr. *Millart*, one of the Yeoman-Ushers to the Yeomen of the Guard, I had this, of a poor Woman who was his next Neighbour, who being so grievously troubled with running Sores about her Neck, that she was near wasted and consumed to nothing, she was brought in a Chair to the King to be Toucht, and immediately found benefit thereby, and within a short time after she returned home to *Breda* in *Brabant* perfectly recovered, and since that sent him a Letter, with thanks, of her continuing well to this hour.

From Mr. *Doublebrook* I had this following also, of a Woman who came from *Virginia*, whose Nose was almost eaten away with the Evil, and her
Eyes

Eyes consumed with that Humour, she being brought by him to the King to be Toucht, immediately received benefit thereby, and returned to *Virginia* since, and as a token of Thanks to him, she sent him a Pair of Gloves, with a Letter, wherein she certified him that she was recovered from her Disease, and was perfectly healed. This he received from her within a year and a half after, from *Virginia*.

I might have introduced many more Examples of the great Cures which have been performed by the Sacred Hands of our Kings and Queens: but I hope these may be sufficient to satisfy the reasonable Man.

May our Blessed SAVIOUR therefore, the great Physician of the Soul and Body, evermore add many years to our Sacred Majesties Age, that he may always appear more glorious, as the Rising Sun over his People, diffusing of his Healing Rays: May Fortune and Glory be ever the Fruit and Pleasure of his Sacred Person: And may he ever be himself free from all such Sicknes and Diseases as he cures in others; whose Health is the Health of his Nations, and whose Life is the
Life

Life of his Kingdoms: And as the great KING of Kings hath hitherto miraculously preserved his *Defender of the Faith*, so may He evermore keep Him from the Malice of his evil Subjects Tongues, and from the sickly Contagion of their ill Manners: May the Preserver of Mankind furnish his Royal Person continually with a strong Army, a faithful People, a flourishing Nation, a peaceful Church, a serene Sea, an invincible Throne, and happy Islands; that as all the World doth pay Tribute to our Sovereign's great Name, so they may also reverence his Divine Healing Nature.

An

An Account of the Persons
 touched by his Sacred Majesty
 King *Charles* the Second, for
 the Cure of the *Kings Evil*,
 from *May* 1660. taken from
 a Register kept by *Thomas*
Haynes Esq; Serjeant of *His*
 Majesties Chappel Royal.

Months. Number of Persons.

1 6 6 0.

M <i>Ay and June</i>	900.
<i>July</i>	1084
<i>August</i>	781
<i>September</i>	1691
<i>November, December, January</i>	1549
	<u>6725</u>

1 6 6 1.

<i>February, March, April,</i>	1425
<i>May</i>	136
<i>June, July, August,</i>	753
<i>September</i>	317
<i>October</i>	490
<i>November</i>	727
<i>December</i>	

Months.	Numbers
December	267
January, February.	542
	<hr/> 4619.

1 6 6 2.

March	958
April	385
May	262
June, July, August,	337
September	343
October	578
November	789
December	249
January	104
February	270
	<hr/> 4275.

1 6 6 3.

March	505
April	1284
May	930
June	499
July	60
August	31
September	374
October	447
November	142
De-	

Months.	Numbers.
<i>December</i>	60
<i>January</i>	31
<i>February</i>	364
	<hr/>
	4667
	1664.
<i>March</i>	742
<i>April</i>	1096
<i>May</i>	1137
<i>June</i>	80
<i>September</i>	303
	<hr/>
	3335

An Account of Persons Touch'd by
 His most Sacred Majesty King
Charles the Second, for the Cure of
 the Kings Evil, from *May* 1667.
 to *May* 1682. taken from a Book
 or Register thereof, kept by Mr.
Thomas Donkley, Keeper of His
 Majesties Closet belonging to His
 Majesties Royal Chappel.

	1667.	Numbers.
Months.		
M ^{<i>As</i>}		10
<i>June</i>		32
<i>July</i>		21
		<i>August</i>

August	19
September	109
October	382
November	384
December	133
January	59
February	378
March	984
April	571
	<hr/> 3078

1668.

May	422
June	57
July	57
August	19
September	263
October	191
November	262
December	300
January	69
February	317
March	360
April	1326

3543.

1669.

May	428
June	33
July	40
August	

Months.

August
September
October
November
December
January
February
March
April

1670

May
June
July
August
September
October
November
December
January
February
March
April

1670

1671

May
June
July
August
September

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Numbers.

13
53
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512
205
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131
819
1001
2983

191

69

13

24

13

457

353

96

17

30

401

1709

3377

48

13

133

115

119

October

Months.

October
November
December.
January
February
March
April

1001

May
June
July
August
September
October
November
December.
January
February
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April.

1001

May
June
July
August
September
October

1001

Numbers.

672
390
3201
14
124
1212
918
3568

1672.

0701

122
18
37
36
67
116
692
221
12
218
1488
744
3771

1673.

1701

77
116
7
66
227
630
Nov.

Months.

November
December.
January
February
March
April

666

May
June
July
August
September
October
November
December.
January
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March
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442

May
June
July
August
September
October
November

1674.

7001

1675.

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Numbers.

350
157
57
93
950
1727

4457

131

67

69

57

259

453

524

278

17

351

713

2160

5079

301

105

179

53

203

682

554

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Months.
 December.
 January
 February
 March
 April

Numbers
 39
 11
 505
 282
 607
 3481

1676.

May
 June
 July
 August
 September
 October
 November
 December.
 January
 February
 March
 April

339
 77
 35
 32
 224
 452
 613
 009
 127
 124
 909
 1458
 4454

1667.

May
 June
 July
 August
 September
 October
 November
 December.

544
 55
 72
 177
 104
 261
 272
 406
 Janu-

Months.

Numbers.

January
February
March
April

178
1958
584
4607

2778

1678.

May
June
July
August
September
October
November
December.

401
98
34
40
259
232
240
000
10

January
February
March
April

607
1530
3456

2281

2978

1679.

1801

May
June
July
August
September
October
November
December.

15
258
23
75
90
344
590
26
January

Months.

Numbers.

January
February
March
April

19

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1127

1173

3752

1680.

May
June
July
August
September
October
November
December.
January
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March
April

377

64

50

13

88

83

322

93

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50

830

1825

3796

1681

1681.

May
June
July
August
September
October
November
December.

222

103

50

120

95

399

1029

184

January

Months. Numbers.

January	419
February	711
March	214
April	2461

1682.

May	260
June	339
July	106
August	49
September	1027
October	221
November	1371
December.	815
January	4
February	1594
March	220
April	2471
	8577

Summa totalis, 92107.

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